Qasas un Nabiyyeen (4)
Stories of the Ambiyaa

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Story of Shu’ayb

وَلَيْسَ مَا حَكَيْنَاهُ لَكُمْ مِنْ قَصَصِ النَّبِيِّينَ ، هُوَ كلُّ مَا حَكَاهُ اللهُ فِي القُرْآنِ مِنْ قَصَصِهِمْ وَحِكَايَاتِهِمْ ، فَفِي القُرْآنِ قَصَصٌ غَيْرُ هَـٰذِهِ القَصَصِ .

Whatever we have narrated to you from the stories of the Ambiyaa’, they are not all that which Allaah narrated in the Qur’aan from their stories and incidents. In the Qur’aan, there are other stories besides these stories.

١ ـ وإلىٰ مدين أخاهم شعيباً

And to Madyan We sent their brother Shu’ayb

فِيْهِ قِصَّةُ نَبِيِّ اللهِ شُعَيْبٍ ٱلَّذِي أَرْسَلَهُ اللهُ إِلَىٰ مَدْيَنَ ، وَأَصْحَابِ ٱلأَيْكَة ، وَهُمْ أَصْحَابُ تِجَارَةٍ وَسِلَعٍ ، فَقَدْ

Among them is the story of the Nabi of Allaah, Shu’ayb, whom Allaah sent to Madyan and the people of Aykah. They were traders and people of merchandise.

كَانُوا عَلَىٰ الجَادَّةِ التِّجَارِيَّةِ الكَبِيْرَةِ بَيْنَ اليَمَنِ ، وَالشَّامِ ، وَبَيْنَ ٱلعِرَاقِ ، وَمِصْرَ ، عَلَىٰ سَاحِلِ البَحْرِ الأَحْمَرِ .

They were located on the main business route between Yemen and Shaam, and between Iraq and Egypt, on the shores of the Red Sea.

كَانُوا يُشْرِكُونَ بِاللهِ غَيْرَهُ ، كَمَا كَانَتْ أُمَمُ ٱلأَنْبِيَاءِ فِي كُلِّ عَصْرٍ ، وَكَانُوا ـ زِيَادَةً إِلَىٰ ذَلِكَ ـ يُنْقِصُونَ المِكْيَالَ ،

They would attribute other beings as partners to Allaah, just as the nations of the Ambiyaa' in every era, and - more than this - they would decrease in the scale,

وَالمِيْزَانَ ، ويُطَفِّفُونَ فِي ٱلكَيْلِ ، وَيَتَعَرَّضُونَ لِلْقَوَافِلِ ، فَيَتَوعَّدُونَهَا وَيُخِيْفُونَهَا ، وَيَعِيْثُونَ فِي ٱلأَرْضِ فَسَاداً ،

And in measure, and they would decrease in measuring and they would trouble the caravans, they would threaten them and terrorise them, and they would spread mischief in the earth.

شَأنَ الأغْنِيَاءِ ٱلأَقْوِيَاءِ ؛ الَّذِيْنَ لاَ يَرْجُونَ حِسَاباً ، وَلاَ يَخْشَوْنَ عَذَاباً .

This is the state of the wealthy and powerful, those who have no hope for reckoning and they do not fear punishment

فَبَعَثَ اللهُ إِلَيْهِمْ رَسُولَهُ شُعَيْباً ﷺ يَدْعُوهُمْ ، وَيُنْذِرُهُمْ ، وَيَقُوْلُ لَهُمْ :

So Allaah sent a Rasul to them, Shu'ayb, calling them and warning them, and he would say to them,

﴿يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ وَلَا تَنقُصُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ ۚ إِنِّىٓ أَرَىٰكُم بِخَيْرٍ وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾

"O my people, worship Allaah. There is no Ilaah for you besides Him. Do not reduce in weight and measure. Indeed I see you in fortunate circumstances but I fear for you the punishment of a day that will surround all."

وَيَٰقَوْمِ أَوْفُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ﴾ [هُود : ٨٤ ـ ٨٥] .

"O my people, weigh and measure in full with justice, do not decrease for people their things and do not spread corruption on earth."

Call of Shu'ayb

وَيَبْسُطُ لَهُمُ ٱلكَلاَمَ وَيحُلُّ عُقْدَةً فِي أَنْفُسِهِمْ ، وَهِيَ عُقْدَةُ حُبِّ ٱلمَالِ وَالزِّيَادَةِ . فَيَقُولُ :

And he spoke in detail to them and opened the knot in themselves, and that was the knot of the love of wealth and increase, so he would say,

إِنَّ مَا يَفْضُلُ لَكُمْ مِنَ الرِّبْحِ بَعْدَ وَفَاءِ الكَيْلِ ، وَٱلمِيْزَانِ خَيْرٌ لَكُمْ مِنْ أَخْذِ أَمْوَالِ النَّاسِ بِالظُّلْمِ ،

“Indeed what remains for you of profit after weighing and measuring in full is better for you than taking the wealth of people out of oppression

وَالخِيَانَةِ ، وَإِذَا نَظَرْتُمْ فِي حَيَاتِكُمْ وَفِي حَيَاةِ هَـٰؤُلاَءِ ؛ الَّـذِيْـنَ أَثْـرَوا ، وَجَمَعُـوا ٱلأَمْـوَالَ ؛ وَجَـدْتُـمْ : أَنَّ مَـا

And misappropriation and when you look at your lives and the lives of the wealthy and those who gather wealth, you will find them such that indeed whatever

اكْتَسَبُوْهُ عَنْ طَرِيْقِ التَّطْفِيْفِ ، وَالبَخْسِ ، وَالخِيَانَةِ كَانَ مَصِيْرُه إِلَىٰ التَّلَفِ ، وَالضَّيَاعِ ، أو الفَسَادِ ، وَالبَلاَءِ ،

They earned by means of decreasing and making less and deceiving, it resulted in loss, and ruin or corruption and calamity

فَسُرِقَ ، أَوْ نُهِبَ ، أَوْ أُنْفِقَ فِي غَيْرِ مَا يُرْضِي اللهَ ، أو سُلِّط عَلَيْهِ مَنْ أَتْلَفَهُ ، وَعَبَثَ به ، وَالقَلِيْلُ الَّذِي يَنْفَعُ خَيْرٌ

So it was stolen or snatched or it was spent in an avenue other than that pleasing unto Allaah or someone was set over it who destroyed it and played with it and that which is less and benefits is better

مِنَ الكَثِيْرِ الَّذِي لاَ يَنْفَعُ : ﴿ قُل لَّا يَسۡتَوِى ٱلۡخَبِيثُ وَٱلطَّيِّبُ وَلَوۡ أَعۡجَبَكَ كَثۡرَةُ ٱلۡخَبِيثِۚ﴾ [المَائِدَة : ١٠٠] .

Than that which is more and does not benefit. Say, “The impure and the pure are not equal even though the abundance of the impure may attract you.”

وَنَصِيْحَتِي لَكُمْ خَالِصَةٌ مُخْلِصَةٌ ، وَاللهُ هُوَ الرَّقِيْبُ عَلَيْكُمْ وَحْدَهُ ، يَقُوْلُ فِي رِفْقٍ ، وَحِكْمَةٍ ، وَعَنْ عِلْمٍ ،

And my advice to you is sincere and genuine, and Allaah alone is the guardian over you, He says in compassion and wisdom and out of knowledge

وَبَصِيْرَةٍ : ﴿ بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴾ [هُوْد : ٨٦] .

And foresight, "That which Allaah leaves with you is better for you if you are believers. I am not a warder over you."

٣ ـ أبٌ رَحِيْمٌ ، وَمُعلِّمٌ حَكِيْمٌ

Merciful Father and a Wise Teacher

ويتنوَّعُ لَهُمْ فِي الخِطَابِ ، وَيَتَفَنَّنُ فِي النَّصِيْحَةِ ، شَأْنُ الأَبِ الرَّحِيْمِ ، وَٱلمُعَلِّمِ ٱلحَكِيْم ، فَيَقُولُ :

He adopted various ways in addressing and he used various ways in advising, the way of a merciful father and a wise teacher, so he said,

﴿ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨٥﴾

“O my people, worship only Allaah. There is no Ilaah for you besides Him.” A verse has already come to you from your Rabb, so give full weight and full measure. Do not decrease the things of people and do not spread corruption on earth after it has been set in order. This is best for you if you are believers.”

﴿وَلَا تَقْعُدُوا۟ بِكُلِّ صِرَٰطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ بِهِۦ وَتَبْغُونَهَا عِوَجًا ۚ وَٱذْكُرُوٓا۟ إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ﴾ [الأعْرَاف : ٨٥ ـ ٨٦] .

“Do not sit by every road to threaten, to prevent from Allaah’s path, he who has Imaan, seeking crookedness in it. Remember when you were few, then Allaah increased you. See what was the result of those who spread corruption.”

٤ ـ جَوَابُ قَوْمِهِ

Answer of his nation

وَقَدْ دَقَّقَ أَذْكِيَاؤُهُمْ فِي تَفْسِيرِ هٰذِهِ الدَّعْوَةِ ، وَتَعْلِيْلِهَا ، وَقَالُوا فِي تِيْهٍ ، وَزَهْوٍ ، كَأَنَّهُمُ اكْتَشَفُوا

سِرّاً ، أَوْ فكُّوا لُغْزاً :

Their intelligent ones resorted to deep reasoning in the explanation of this call and its cause. They said in pride and amusement, as though they were opening a secret or solving a riddle,

﴿ قَالُوا۟ يَـٰشُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَـٰٓؤُا۟ ۖ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ﴾ [هُود : ٨٧] .

They said, "O Shu'ayb, does your Salaah instruct you that we leave what our forefathers worshipped or doing as we please with our wealth? Surely you are tolerant and sensible."

Shu'ayb explains his call

وَتَلَطَّفَ بِهِمْ شُعَيْبٌ ، فَلَمْ يَقْسُ ، وَلَمْ يَغْضَبْ ، وَأَفْهَمَهُمْ : أَنَّهُ مَا حَمَلَهُ عَلَىٰ هَـٰذِهِ الدَّعْوَةِ ، وَالنَّصِيحَةِ

Shu'ayb was soft with them, he was not harsh and did not become angry and he explained to them, indeed nothing spurred him onto this call and advice

بَعْدَ صَمْتٍ طَوِيْلٍ ، وَعَدَمِ تَعَرُّضٍ لِمَا كَانُوا عَلَيْهِ مِنْ أَخْلاَقٍ فَاسِدَةٍ ، وَتَصَرُّفَاتٍ جَائِرَةٍ ، إلاَّ مَا أَكْرَمَهُ اللهُ بِهِ

After lengthy advice, and not troubling them, on account of their corrupt character and their oppressive ways; except that which Allaah favoured him with

أَخِيْرَاً : بِالنُّبُوَّةِ ، وَٱلوَحْيِ ، وَمَا شَرَحَ لَهُ صَدْرَه ، وَآتاهُ نُوراً مِنْ عِنْدِهِ .

Finally, with nubuwwah and revelation and that He opened his chest and granted him light from His side.

وَأَنَّهُ لاَ يَحْمِلُهُ عَلَىٰ ذَلِكَ الحَسَدُ ، فَقَدْ أَغْنَاهُ اللهُ ، وَرَزَقَهُ حَلاَلاً طَيِّباً ، وَأَنَّهُ بِذَلِكَ سَعِيْدٌ ، هَنِيءُ النَّفْسِ ، رَخِيُّ ٱلبَالِ ، شَاكِرٌ للهِ تَعَالَىٰ بِالْقَلْبِ ، وَاللِّسَانِ .

And indeed jealousy did not prompt him to do this. Verily Allaah had made him independent and granted him pure, wholesome sustenance and that he was fortunate on account of this, his soul was good, his heart was content, he was grateful to Allaah from the heart and tongue.

ثُمَّ إنَّه لاَ يَنْهَاهُمْ عَنْ أَمْرٍ ، وَيَرْتَكِبَهُ ، وَيَمْنَعُهُمْ مِنْ شَيْءٍ وَيَأْتِيَهُ ، وَأَنَّهُ لَيسَ مِنَ الَّذِيْنَ يَأْمُرُونَ النَّاسَ بِالبِرِّ ،

Then, he did not forbid them from something, and he did it himself and (it was not that) he stopped them from something and he carried it out himself, and indeed he was not of those who commanded people with goodness

وَيَنْسَوْنَ أَنْفُسَهُمْ ، وَلاَ مِنَ الَّذِيْنَ يَقُولُونَ مَا لاَ يَفْعَلُونَ ، إنَّمَا يُرِيدُ إِصْلاَحَهُمْ ، وَإِسْعَادَهُمْ ، وَإِنْقَاذَهُمْ مِنَ

And he forgot himself, nor was he of those who say that which they do not do, he only intended their reformation and their good fortune and saving them from

العَذَابِ ؛ الَّذِي يُحَلِّقُ عَلَىٰ رُؤُوسِهِمْ ، وَإِنَّ ٱلفَضْلَ كُلَّهُ يَرْجِعُ إِلَىٰ اللهِ تَعَالَىٰ ، وَعَلَيْهِ اعْتِمَادُهُ .

The punishment that was hanging over their heads, and all grace returns to Allaah and upon Him was his reliance.

﴿ قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ۚ وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَاكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ۚ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴾

[هود : ٨٨] .

Shu'ayb said, "O my people, tell me, if I am on a clear proof from my Rabb and He provides a bountiful provision for me, I do not wish to oppose you in a manner that I do the same things that I forbid you from doing. I only wish reformation as far as I am able. My ability is only from Allaah. Only on Him do I rely and only to Him do I turn."

٦ ـ مَا نَفْقَهُ كَثِيراً مِمَّا تَقُولُ

We do not understand much of what you say

وَتَجَاهَلَ ٱلقَوْمُ مَا أَرَادَهُ شُعَيْبٌ ، كَأَنَّهُ كَانَ يَتَكَلَّمُ مَعَهُمْ فِي لُغَةٍ أَجْنَبِيَّةٍ ، مَعَ أَنَّهُ ابْنُ ٱلبَلَدِ ، وَأَخُو القَوْمِ ،

The nation acted ignorantly regarding whatever Shu'ayb intended, as though he was speaking to them in a foreign language, while he was a person of the city and a brother of the nation

وَكَأَنَّهُ كَانَ غَيْرَ مُبِيْنٍ فِي كَلاَمِهِ ، غَيْرَ مُفْصِحٍ ، مَعَ أَنَّهُ مِنْ أَبْلَغِهِمْ كَلاَمَاً ، وَأَنْصَعِهِمْ بَيَاناً ، وَهٰكَذَا يَقُوْلُ النَّاسُ إِذَا كَبُرَتْ عَلَيْهِمُ النَّصِيْحَةُ ، وَشَقَّ عَلَيْهِمُ ٱلعَمَلُ .

And as though he was not clear in his speech and not fluent, despite him being the most eloquent in speech and the most fluent in explanation. And the people speak in this way when advice is too much for them, and practice is difficult upon them

Shu’ayb is surprised at his nation

وَتَعَلَّلُوا بِضَعْفِهِ ، وَوَحْدَتِهِ ، وَأَنَّهُ لَوْلاَ عَشِيْرَتُهُ ، وَقَرَابَتُهُمْ لَهُ ؛ لَرَجَمُوهُ بِالحِجَارَةِ ، وَتَخَلَّصُوا مِنْهُ ، وَقَدِ

And they gave the reason of his weakness and his being alone and that if it was not for his family and their relation to him, they would have pelted him using stones and they would have been free of him and indeed

اسْتَنْكَرَ ذَلِكَ شُعَيبٌ ، وَتَعَجَّبَ مِنْ أَنْ يَكُونَ اللهُ ٱلعَزِيْزُ القَادِرُ ، وَالقَوِيُّ القَاهِرُ أَهْوَنَ عَلَيْهِمْ مِنْ عِيْشَةٍ هِيَ عُرْضَةٌ لِلأَمْرَاضِ ، وَالهَلاَكِ ، وَالضَّعْفِ ، وَالعَجْزِ .

Shu'ayb did not like this and he was surprised that Allaah, who is overpowering, powerful, strong and mighty is more lowly to them than his family which is a target of sickness, destruction, weakness and helplessness

﴿قَالُوا۟ يَٰشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ لَرَجَمْنَٰكَ ۖ وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾

They said, "O Shu'ayb, we do not understand much of what you say, and we consider you to be a weakling among us. If it were not for your tribe, we would have certainly stoned you. You are not deserving of honour in our opinion."

قَالَ يَٰقَوْمِ أَرَهْطِىٓ أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا ۖ إِنَّ رَبِّى بِمَا تَعْمَلُونَ مُحِيطٌ﴾ [هود: ٩١ ـ ٩٢].

He said, "O my people, is my tribe more deserving of honour to you than Allaah whom you have cast behind your backs? Verily my Rabb surrounds all that you do."

The final arrow

وَلَمَّا انْقَطَعَتْ حُجَّتُهُمْ ؛ أَطْلَقُوا السَّهْمَ ٱلأَخِيْرَ ؛ الَّذِي أَطْلَقَهُ ٱلْمُتَكَبِّرُونَ مِنْ كُلِّ أُمَّةٍ عَلَىٰ نَبِيِّهِمْ ، وَأَتْبَاعِهِ :

When their proof were ended, they fired the last arrow, that which the proud of every nation fire upon their Nabi, and upon those who follow him

﴿ ۞ قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ﴾ [الأعراف : ٨٨] .

The proud leaders of his nation said, “O Shu’ayb, we will surely expel you and those who have Imaan with you from our town unless you return to our religion.”

٩ ـ حُجَّةٌ قَاطِعَةٌ

Decisive Proof

فَكَانَ جَوابُه جَوَابَ فَخُورٍ بِدِيْنِهِ ، غَيُورٍ عَلَىٰ عَقِيْدَتِهِ ، وَضَمِيْرِهِ :

His reply was a reply that showed pride for his religion, self honour for his belief and what was in his heart;

﴿قَالَ أَوَلَوْ كُنَّا كَٰرِهِينَ ۝٨٨ قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ عُدْنَا فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ۚ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ ٱلْفَٰتِحِينَ﴾ [الأعراف: ٨٨ ـ ٨٩].

He replied, “Even though we dislike to do so?” “We would surely be forging a lie against Allaah if we were to return to your religion after Allaah had rescued us from it. It is not for us that we return, except if our Rabb Allaah wills. The knowledge of our Rabb surrounds everything and in Him alone do we trust. O our Rabb, decide between us and our people with the truth, for You are the best of deciders

But they said what the people of before said

فَلَمْ يَنْفَعْهُمْ ذَلِكَ ، بَلْ قَالُوا مِثْلَما قَالَ الأوَّلُونَ :

This did not benefit them, but they said what the people before said,

﴿ قَالُوٓاْ إِنَّمَآ أَنتَ مِنَ ٱلۡمُسَحَّرِينَ ١٨٥ وَمَآ أَنتَ إِلَّا بَشَرٞ مِّثۡلُنَا وَإِن نَّظُنُّكَ لَمِنَ ٱلۡكَٰذِبِينَ ١٨٦ فَأَسۡقِطۡ عَلَيۡنَا كِسَفٗا مِّنَ ٱلسَّمَآءِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴾ [الشُّعَرَاء : ١٨٥ ـ ١٨٧] .

They said, “You must surely be one of the bewitched ones. You are merely a human like ourselves. In fact, we consider you to be from the liars.”

End of the nation that belied their Nabi

وَكَانَتِ العَاقِبَةُ وَاحِدَةً ، عَاقِبَةَ كُلِّ أُمَّةٍ كَذَّبَتْ نَبِيَّهَا ، وَكَفَرتْ بِنِعْمَةِ اللهِ :

The end was one, the end of every nation that belies their Nabi and is ungrateful for the bounty of Allaah

﴿ فَأَخَذَتۡهُمُ ٱلرَّجۡفَةُ فَأَصۡبَحُواْ فِي دَارِهِمۡ جَٰثِمِينَ ٩١ ٱلَّذِينَ كَذَّبُواْ شُعَيۡبٗا كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَاۚ ٱلَّذِينَ كَذَّبُواْ شُعَيۡبٗا كَانُواْ هُمُ ٱلۡخَٰسِرِينَ ﴾ [الأعْرَاف : ٩١ ـ ٩٢] .

So an earthquake seized them and they lay in the morning face down in their homes. It seemed as if those

who denied Shu’ayb never existed in their homes. Those who denied Shu’ayb were the losers.

He conveyed the message and fulfilled the trust

وَكَانَ شَأْنُ شُعَيْبٍ شَأْنَ كُلِّ نَبِيٍّ بَلَّغَ الرِّسَالَةَ ، وَأَدَّى الأَمَانَةَ ، وَأَقَامَ الحُجَّةَ :

The condition of Shu’ayb was the condition of every Nabi, he conveyed the message and fulfilled the trust and established the proof

﴿ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَٰلَٰتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَٰفِرِينَ ﴾ [الأعراف : ٩٣] .

So he turned away from them and said, “O my people, verily I conveyed to you the messages of my Rabb and I advised you. Why should I grieve over a nation of disbelievers?”

**Story of Dawud and Sulaymaan **

لَمْ يَقْتَصِرِ القُرْآنُ عَلَىٰ ذِكْرِ أَيَّامِ اللهِ ، وَمَا لَقِيَهُ الأَنْبِيَاءُ ، وَالرُّسُلُ مِنْ تَكْذِيْبٍ ، وَسُخْرِيَةٍ ، وَمُطَارَدَةٍ مِنَ

The Qur’aan does not suffice upon mentioning the days of Allaah, and what the Ambiyaa’ and Rasuls faced of being belied and mocked and thrown at from

ٱلأُمَمِ الَّتِي بُعِثُوا فِيْهَا ، وَمَا لَقِيَتْ هَـٰذِهِ ٱلأُمَمُ مِنْ عُقُوبَةٍ ، وَعَـذَابٍ ، وَهَـلاَكٍ ، وَدَمَـارٍ ؛ لِتَكْـذِيْبِهَـا لِلـرُّسُـلِ ،

The nations they were sent amongst and what these nations got as consequence, punishment, destruction, and ruin, because of their belying the Rasuls

وَاسْتِهْزَائِهَا بِهِمْ ، وَكَيْدِهَا لَهُمْ ، وَهَمِّهَا بِقَتْلِهِمْ ، كَمَا مَرَّ بِكُمْ فِي قَصَصِ النَّبِيِّينَ .

And their mocking them (the Ambiyaa'), their plotting against them, and their intentions to kill them, as mentioned to you in the stories of the Ambiyaa'

١ ـ القُرْآنُ يَتَحَدَّثُ عَنْ آلَاءِ اللهِ

The Qur'aan discusses the bounties of Allaah

بَلْ تَحَدَّثَ القُرآنُ كَثِيْراً عَنْ آلَاءِ اللهِ ، وَحَكَىٰ فِي بَسْطٍ أَحْيَانَاً ، وَفِي اخْتِصَارٍ أَحْيَانَاً عَنْ نِعَمٍ كَثِيْرَةٍ ، أَنْعَمَ

But the Qur'aan speaks in abundance of the bounties of Allaah, and it mentions sometimes at length and with brevity at times, of many bounties, that he blessed

بِهَا عَلَىٰ كَثِيْرٍ مِنَ ٱلأَنْبِيَاءِ ، مِنْهُمْ دَاوُدُ وَسُلَيْمَانُ ، وَمِنْهُمْ أَيُّوبُ ، وَيُونُسُ ، وَمِنْهُمْ زَكَرِيَّا ، وَيَحْيَىٰ .

From them many of the Ambiyaa', from them was Dawud and Sulaymaan and from them was Ayuub and Yunus and from them was Zakariyya and Yahya

فَأَمَّا دَاوُدُ ، وَسُلَيْمَانُ ؛ فَقَدْ مَكَّنَ اللهُ لَهُمَا فِي ٱلأَرْضِ ، وَوَسَّعَ لَهُمَا فِي المُلْكِ ، وَمَدَّ لَهُمَا فِي العِلْمِ ،

As for Dawud and Sulaymaan, Allaah had given them power on earth and He broadened for them in kingdom and He spread for them in knowledge

وَعلَّمَهُمَا كَثِيراً ، مِمَّا جَهِلَهُ النَّاسُ ، وَسَخَّرَ لَهُمَا ٱلأَقْوِيَاءَ ، وَالعُتَاةَ ، وَمَا لاَ يَنْقَادُ مِنَ ٱلحَيَوَانَاتِ ،

He taught them much of what people were ignorant of, He subdued the powerful and stubborn for them as well as the animals and solid things that did not follow

وَٱلجَمَادَاتِ ، فقَالَ : ﴿ وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَٰنَ عِلْمًا ۖ وَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِى فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ ﴿١٥﴾

Indeed we granted knowledge to Dawud and Sulaymaan. They both said, “All praise is due to Allaah who has favoured us more than many of His bondsmen who have Imaan.”

وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ ۖ وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ ۖ إِنَّ هَٰذَا لَهُوَ ٱلْفَضْلُ ٱلْمُبِينُ﴾ [النَّمْل : ١٥ ـ ١٦] .

Sulaymaan succeeded Dawud and he said, “O people, we have been taught the speech of the birds and have been granted everything. This is certainly a manifest bounty.”

٢ ـ نِعْمَةُ اللهِ عَلَىٰ دَاوُدَ

The bounty of Allaah upon Dawud

فَأَمَّا دَاوُدُ ، فَقَدْ سَخَّرَ اللهُ لَهُ ٱلْجِبَالَ ، وَالطَّيْرَ تَتَجَاوَبُ مَعَهُ فِي الدُّعَاءِ ، وَالتَّسْبِيْحِ ، وَعَلَّمَهُ صَنْعَةَ

As for Dawud, Allaah had subdued the mountains for him and the birds, they would echo with him in Du’aa’ and Tasbeeh and He taught him the work

الدُّرُوعِ ، وَأَلَانَ لَهُ ٱلحَدِيْدَ : ﴿ ۞ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ۖ يَٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ ۖ وَأَلَنَّا لَهُ ٱلْحَدِيدَ ﴿١٠﴾

Of making armour and He softened iron for him. Verily, we granted Dawud a great bounty from us, “O

mountains, repeat with Dawud" and the birds. We also made iron soft for him.

أَنِ ٱعْمَلْ سَٰبِغَٰتٍ
وَقَدِّرْ فِي ٱلسَّرْدِ وَٱعْمَلُوا۟ صَٰلِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

[سبأ : ١٠ ـ ١١]

"Make coats of armour, perfect the links and you all should do good deeds. I am certainly watching whatever you do."

وَيَقُوْلُ : ﴿ وَسَخَّرْنَا مَعَ دَاوُۥدَ ٱلْجِبَالَ يُسَبِّحْنَ
وَٱلطَّيْرَ ۚ وَكُنَّا فَٰعِلِينَ ﴿٧٩﴾

And He says, "We placed the mountains and birds at Dawud ﷺ's service and they all engaged in Allaah's glorification. We are the ones who can do.

وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ
لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ ۖ فَهَلْ أَنتُمْ شَٰكِرُونَ ﴾ [ٱلأَنبِيَاء : ٧٩ ـ ٨٠] .

We taught Dawud the skill of making armour, so that it protects you in your wars. Will you be grateful?

٣ ـ شُكْرُهُ عَلَىٰ هَـٰذِهِ النِّعْمَةِ

His gratitude upon this bounty

وَكَانَ دَاوُدُ مَعَ هَـٰذَا المُلْكِ ٱلوَاسِعِ ، وَٱليَدِ الحَاذِقَةِ ٱلقَوِيَّةِ ، كَانَ عَبْدَاً خَاشِعَاً ، أَوَّابَاً ، دَائِمَ الذِّكْرِ ، طَوِيْلَ

Despite this wide kingdom of Dawud , and his powerful experienced hand, he was a humble servant, penitent, always in Dhikr, long in

الدُّعَاءِ ، وَالتَّسْبِيْحِ ، حَاكِمَاً مُقْسِطَاً ، يَحْكُمُ بَيْنَ النَّاسِ بِٱلحَقِّ ، وَلاَ يُحَابِيْ ، يَقُولُ اللهُ تَعَالَىٰ :

Du'aa' and Tasbeeh, a just ruler, he would rule between people with truth and he would not take sides. Allaah says,

﴿ يَـٰدَاوُۥدُ إِنَّا جَعَلْنَـٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌۢ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ ﴾ [صٓ : ٢٦] .

O Dawud, indeed, We have made you a deputy on earth, so judge between people with the truth, and do not follow carnal passions which will mislead you from Allaah’s path. Verily there shall be a severe punishment for those who deviate from Allaah’s path because they forgot the day of reckoning

٤ ـ نِعْمَةُ اللهِ عَلَىٰ سُلَيْمَانَ

The bounty of Allaah upon Sulaymaan

فأمَّا سُلَيْمَانُ ؛ فَقَدْ سَخَّرَ اللهُ لَهُ الرِّيَاحَ تَجْرِي بِأَمْرِهِ ، وَتَحْمِلُه مِنْ مَكَانٍ إِلَىٰ مَكَانٍ ، فَيَصِلُ إِلَيْهِ فِي

As for Sulaymaan, Allaah subdued the winds for him, moving by his command, and lifting him from place to place, so he would reach it in

أَقْرَبِ وَقْتٍ ، وَأَسْرَعِ زَمَانٍ ، وَسَخَّرَ لَهُ ٱلأَقْوِيَاءَ ، وَٱلحَاذِقِيْنَ مِنَ ٱلجِنِّ ، وٱلمَارِدِيْنَ مِنَ الشَّيَاطِيْنِ ،

The closest time and quickest time and He subdued the powerful and experienced of the Jinn to him as well as the rebellious Shayateen

يُنَفِّذُونَ أَوَامِرَهُ ، وَيُكْمِلُونَ مَشَارِيْعَهُ ٱلْعُمْرَانِيَّةَ ، وَالبِنَائِيَّةَ ٱلعِمْلاَقَةَ .

They would carry out his command, and complete his building projects and works.

﴿ وَلِسُلَيْمَـٰنَ ٱلرِّيحَ عَاصِفَةً تَجْرِى بِأَمْرِهِۦٓ إِلَى ٱلْأَرْضِ ٱلَّتِى بَـٰرَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ شَىْءٍ عَـٰلِمِينَ ﴿٨١﴾

And We placed the swift wind at the service of Sulaymaan . By his command, it carried him to the land that We had blessed. We have knowledge of all things.

وَمِنَ ٱلشَّيَـٰطِينِ مَن يَغُوصُونَ لَهُۥ وَيَعْمَلُونَ عَمَلًا دُونَ ذَٰلِكَ ۖ وَكُنَّا لَهُمْ حَـٰفِظِينَ ﴾

[ٱلأَنْبِيَاء : ٨١ ـ ٨٢] .

There were some Shayaateen who used to dive for him and do other work for him. It was We who kept them under control.

﴿ وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌۖ وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِۖ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ١٢

We placed the wind at the service of Sulaymaan. Its travel in the morning was a month's journey and its travel in the evening was a month's journey. We also caused a spring of copper to flow for him. There were those of the jinn who used to work before him by the command of his Rabb. Those of them who turned away from our command, We would make them taste the punishment of fire.

يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ وَقُدُورٍ رَّاسِيَٰتٍۚ ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًاۚ وَقَلِيلٌ مِّنْ عِبَادِىَ ٱلشَّكُورُ ﴾ [سبأ : ١٢ - ١٣] .

As he pleased, they would construct for him huge buildings, sculptures, dishes the size of dams and large pots that could not be moved from their place. "O family of Dawud, express your thanks. Few of My bondsmen are thankful."

٥ ـ فِقْهٌ دَقِيْقٌ ، وَعِلْمٌ عَمِيْقٌ

Delicate understanding and deep knowledge

وَقَدْ تَجَلَّىٰ ذَكَاؤُهُ ، وَقُدْرَتُهُ عَلَىٰ الحُكْمِ الصَّحِيْح
فِي قَضِيَّةٍ رُفِعَتْ إِلَىٰ وَالِدِهِ العَظِيْمِ ، فَكَانَ لِقَوْمٍ كَرْمٌ قَدْ

His intelligence showed, and his ability in correct judgement in cases brought to his great father, there were grape vines of a people

أَنْبَتَتْ عَنَاقِيْدُهُ ، فَدَخَلَتْ فِيْهِ غَنْمٌ لِقَوْمٍ فَأَفْسَدَتْهُ ، فَقَضَىٰ
دَاوُدُ بِالْغَنَمِ لِصَاحِبِ الكَرْمِ .

Its bunches had grown and the flock of another people entered there and spoiled it. So Dawud decided that the flock be given to the owners of the grape vines

فَقَالَ سُلَيْمَانُ : غَيْرَ هَـٰذَا يَا نَبِيَّ اللهِ !

قَالَ : وَمَا ذَاكَ ؟

Sulaymaan said, "Something besides this, O Nabi of Allaah." He said, "What is it?"

قَالَ : تَدْفَعُ ٱلكَرْمَ إِلَىٰ صَاحِبِ الغَنَمِ ، فَيَقُوْمُ عَلَيْهِ كَمَا كَانَ ، وَتَدْفَعُ الغَنَمَ إِلَىٰ صَاحِبِ ٱلكَرْمِ فَيُصِيْبُ مِنْهَا ؛

He said, "Give the grape vines to the owner of the flock, he should bring it to what it was and give the flock to the person of the vines, so that he can take from it

حَتَّىٰ إِذَا كَانَ ٱلكَرْمُ كَمَا كَانَ ؛ دَفَعْتَ ٱلكَرْمَ إِلَىٰ صَاحِبِهِ ، وَدَفَعْتَ الغَنَمَ إِلَىٰ صَاحِبِهَا .

Until the vines become what they were, then give the vines to its owner and give the flock to its owner."

وَخَصَّه اللهُ بِفِقْهٍ دَقِيْقٍ ، وَعِلْمٍ عَمِيْقٍ ، فَقَالَ :

Allaah made him special in delicate understanding and deep knowledge, so He said,

﴿ وَدَاوُۥدَ وَسُلَيْمَـٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَـٰهِدِينَ ۝٧٨ فَفَهَّمْنَـٰهَا سُلَيْمَـٰنَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ﴾ [ٱلأنبياء : ٧٨ ـ ٧٩] .

Dawud and Sulaymaan when they arbitrated about a crop that was trampled by the goats of some people. We witnesses to their decision. We explained the decision to Sulaymaan and granted wisdom and knowledge to both of them.

٦ ـ سُلَيْمَانُ يَعْرِفُ لُغَةَ الطَّيْرِ وَالْحَيَوَانِ

Sulaymaan knows the language of the birds and animals

وَقَصَّ الْقُرْآنُ قِصَّةً حَكِيْمَةً مُمْتِعَةً تَجَلَّىٰ فِيْهَا تيقُّظُ سُلَيْمَانَ فِي تَدْبِيْرِ مَمْلَكَتِهِ ، وَرَهْبَةِ سُلْطَانِهِ ، كَيْفَ

And the Qur'aan narrated a wise, beneficial story in which the intelligence of Sulaymaan is shown in planning his kingdom and his royal awe, how

جَمَعَ اللهُ لَهُ بَيْنَ سَعَادَةِ الدُّنْيَا وَالآخِرَةِ ، وَبَيْنَ الْمُلْكِ ، وَالتَّمَكُّنِ ، وَالنُّبُوَّةِ ، وَالرِّسَالَةِ فِي الدِّيْنِ .

Allaah gathered for him good fortune of the world and the Aakhirah, and between kingdom and power and Nubuwwah and Risaalat in Deen

وَكَانَ يَعْرِفُ لُغَةَ الطَّيْرِ وَٱلحَيَوانِ ، وَجَمَعَ جُنُودَهُ مِنَ ٱلجِنِّ ، وَالإِنْسِ ، وَالطَّيْرِ ذَاتَ مَرَّةٍ ، وَرَكِبَ فِيهِمْ فِي

He knew the language of the birds and the animals and he once gathered his army from the Jinn and man, and birds and he mounted among them in

أُبَّهَةٍ وَعَظَمَةٍ ، وَكَانُوا عَلَىٰ نِظَامٍ كَامِلٍ ، وَكَانُوا فِي قِيَادَةِ رُؤَسَائِهِمْ ، فَمَرَّ سُلَيْمَانُ عَلَىٰ وَادِي النَّمْلِ ، فَخَافَتْ نَمْلَةٌ

عَلَىٰ قَبِيلَتِهَا أَنْ تَحْطِمَهَا ٱلخُيُولُ بِحَوَافِرِهَا وَلاَ يَشْعُرُ بِذَلِكَ سُلَيْمَانُ ، وَجُنُودُهُ ، فَأَمَرَتْهُمْ بِالدُّخُولِ إِلَىٰ مَسَاكِنِهِمْ ،

glory and splendour and they were in a complete system, and they were led by their leaders, Sulaymaan passed a valley of ants, so an ant feared for his tribe that the horses will trample them using their hooves, while Sulaymaan and his army would not be aware of this. So he commanded them to enter their homes.

فَفَهِمَ ذَلِكَ سُلَيْمَانُ ، وَلَمْ يَأْخُذْهُ التِّيهُ ، وَلاَ الزَّهْوُ بِأَنَّهُ نَبِيٌّ مِنْ أَنْبِيَاءِ اللهِ ، بَلْ حَمَلَهُ ذَلِكَ عَلَىٰ حَمْدِ اللهِ تَعَالَىٰ ،

Sulaymaan understood this and pride and haughtiness did not overtake him because he was a Nabi from the Ambiyaa of Allaah. In fact, it led him to praise Allaah

وَشُكْرِ نِعْمَتِهِ ، وَالدُّعَاءِ ، وَالتَّوْفِيْقِ لِلْعَمَلِ الصَّالِحِ ، وَالانْخِرَاطِ فِي سِلْكِ عِبَادِ اللهِ الصَّالِحِيْنَ .

And to be grateful for His bounty, and du'aa' and divine ability for good deeds and in order to be part of the pious servants of Allaah

Story of Hudhud

وَكَانَ ٱلْهُدْهُدُ رَائِدَهُ ، وَعَيْنَهُ ، يَدُلُّهُ عَلَىٰ مَوَاضِعِ المِيَاهِ ، وَمَنَازِلِ ٱلْجَيْشِ ، فَلَمْ يَجِدْه ، فَأَنْكَرَ ذَلِكَ ،

Hudhud was his guide and his eye that pointed out the places of water and the places to disembark for the army. So he did not find him, and he did not like that

وَتَوَعَّدَهُ ، فَغَابَ زَمَاناً يَسِيْراً ثُمَّ جَاءَ ، فَقَالَ لِسُلَيْمَانَ : اطَّلَعْتُ عَلَىٰ مَا لَمْ تَطَّلِعْ عَلَيْهِ أَنْتَ ، وَلاَ جُنُودُكَ ،

And he threatened him. He stayed away a little while and then came. So he said to Sulaymaan, “I know of something which you and your army are not aware of.”

وَجِئْتُكَ بِخَبَرٍ صِدْقٍ عَنْ سَبَأٍ وَمَلِكَتِهِمْ : لَهُمْ مُلْكٌ
عَظِيْمٌ ، وَدَوْلَةٌ وَاسِعَةٌ ، وَقَدْ وَجَدْتُهُمْ عَلَىٰ هَـٰذَا العَقْلِ ،

I have come with truthful news from Saba and their kingdom. They have a great kingdom, and a vast country, and I have found them upon this thinking

وَالكِيَاسَةِ ، وَالمُلْكِ ، وَالرِّيَاسَةِ أَصْحَابَ سَفَاهَةٍ ،
وَجَهَالَةٍ ، وَهُمْ يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللهِ ،
وَلَا يَفْقَهُونَ ذَلِكَ ، وَلَا يَهْتَدُونَ إِلَىٰ عِبَادَةِ اللهِ وَحْدَهُ .

And intelligence and kingdom and leadership to be foolish people and ignorant. They worship the sun besides Allaah and they do not understand and they are not guided to the worship of Allaah alone.

Sulaymaan calls the Queen of Saba to his Deen

وَشَقَّ عَلَىٰ نَبِيِّ اللهِ أَنْ يَكُونَ بِجِوَارِ مَمْلَكَتِهِ مَلِكٌ ، وَأُمَّةٌ لا يَعْرِفُها ، وَلَمْ تَبْلُغْهَا دَعْوَتُهُ ، وَلاَ تَزَالُ تَعْبُدُ

It was difficult upon a Nabi of Allaah that there is a country next to his kingdom and a nation that he did not know, and his call did not reach them and they have been worshipping

الشَّمْسَ ، وَثَارَتْ فِيْهِ الحَمِيَّةُ الدِّيْنِيَّةُ النَّبَوِيَّةُ ، وَرَأىٰ مِنَ الصَّوَابِ أَنْ يَكْتُبَ إِلَىٰ مَلِكَتِهَا ، وَحَاكِمَتِهَا ٱلْمُشْرِكَةِ ،

The sun and the support for Deen and Nubuwwah came to the fore in him and he felt it was correct to write to the Queen and the polytheist ruler

وَيَدْعُوهَا إِلَىٰ ٱلإِسْلاَمِ ، وَالطَّاعَةِ ، والاسْتِسْلاَمِ ، قَبْلَ أَنْ يَزْحَفَ عَلَىٰ بِلاَدِهَا بِجُنُودِهِ القَاهِرَةِ ، فَكَتَبَ إِلَيْهَا كِتَاباً

And he called her to Islaam and obedience and submission before he attacks her country with a powerful army, so he wrote a letter to her

بَلِيغَاً ، وَدَعَاهَا فِيْهِ إِلَىٰ الإِسْلاَمِ ، والاسْتِسْلاَمِ . وَالكِتَابُ يَجْمَعُ بَيْنَ الرِّقَّةِ وَالصَّرَامَةِ ، وَتَوَاضُعِ الأَنْبِيَاءِ وَغَيْرَةِ المُلُوكِ .

Eloquent, and he called her in it to Islaam and submission. The letter combined softness and harshness and the humility of the Ambiyaa and the self honour of kings

٩ ـ المَلكَةُ تَسْتَشِيرُ أَرْكَانَ دَوْلَتِهَا

The Queen consults with the ministers of her kingdom

فَقَدْ كَانَ سُلَيْمَانُ جَامِعاً بَيْنَهُمَا ، وَكَانَتِ ٱلمَرْأَةُ الَّتِي تَحْكُمُ هَـٰذِهِ ٱلبِلَادَ عَاقِلَةً غَيْرَ مُتَسَرِّعَةٍ فِي الحُكْمِ ، عِنْدَهَا

Sulaymaan had a combination of both, and the woman who ruled this country was not a person who hastened in command, she had

تَجَارِبُ وَاسِعَةٌ مِنْ سِيَرِ المُلُوكِ وَأَخْبَارِ الفَاتِحِيْنَ ، وَإِنَّمَا خَانَهَا عَقْلُهَا فِي مَعْرِفَةِ ٱلإِلَـٰهِ وَعِبَادَتِهِ ، فَلَمْ تَأْخُذْهَا حَمِيَّةُ

Vast experience of the lives of kings and the conditions of the conquerors. Her intelligence had deceived her in recognizing the Ilaah and worshipping Him. The enthusiasm did not catch her

الْمُلُوكِ ، وَلَمْ تَسْتَبِدَّ بِالرَّأْيِ ، فَأَطْلَعَتْ أَهْلَ الرَّأْيِ مِنْ أَرْكَانِ دَوْلَتِهَا عَلَىٰ هَـٰذَا ٱلْكِتَابِ ، الَّذِي لَمْ يَكُنْ كَسَائِرِ

(enthusiasm of) kings and she did not take her own opinion. The people of opinions from the ministers of her kingdom came to know of this letter that was not like all

الْكُتُبِ ، إِنَّهُ كِتَابٌ مِنْ أَعْظَمِ الْمُلُوكِ فِي زَمَانِهَا ، وَمِنْ نَبِيٍّ دَاعٍ إِلَىٰ اللهِ .

Letters. Indeed it was a letter from the greatest of kings in her time and from a Nabi calling to Allaah.

وَلَمَّا بَدَأَ أَرْكَانُ دَوْلَتِهَا يُدْلُونَ بِقُوَّتِهِمْ ، وَكَثْرَةِ جُيُوشِهِمْ إِرْضَاءً ، وتَمَلُّقاً ، شَأْنَ جُلَسَاءِ الْمُلُوكِ

When the ministers of her kingdom began to point out to their power and huge armies in order to please her and gratify her, the sign of those who sit around the kings

وَٱلْحُكَّامِ فِي كُلِّ زَمَانٍ ، وَمَكَانٍ ، لَمْ تَقْبَلْ مَقَالَتَهُمْ ، وَلَمْ تُوافِقْهُمْ عَلَيْهَا ، بَلْ حذَّرَتْهُمْ مِنْ سُوْءِ ٱلْعَاقِبَةِ ، وَذَكَّرَتْهُمْ

And rulers in every era and place. She did not accept their views and she did not agree to it but she warned them of an evil end and she reminded them

بِسِيْرَةِ المُلُوكِ الفَاتِحِيْنَ فِي ٱلأُمَمِ المَفْتُوحَةِ ، وَمصِيْرِهَا بَعْدَ ٱلهَزِيْمَةِ ، والانْكِسَارِ ، وَقَالَتْ : سَيَكُونُ هَـٰذَا شَأْنَ

Of the lives of the conquering kings in the conquered nations and of their doings after defeat and conquest and she said, “This will be the state

بِلاَدِنَا ، وَأُمَّتِنَا ، وَقَالَتْ لَهُمْ : إِنَّنِي سَأُرْسِلُ إِلىٰ سُلَيْمَانَ بِهَدَايَا ، وَطُرَفٍ ، فَأَمْتَحِنُهُ بِهَا ، فَإِنْ قَبِلَ ٱلهَدِيَّةَ ؛ فَهُوَ مَلِكٌ ، فَقَاتِلُوهُ ، وَإِنْ لَمْ يَقْبَلْهَا ؛ فَهُوَ نَبِيٌّ ، فَاتَّبِعُوهُ .

Of our country and our nation” and she said to them, “Indeed I shall send gifts to Sulaymaan in order to test him through them. If he accepts the gift, then he is a king, so fight him and if he does not accept, then he is a Nabi, so follow him.”

١٠ ـ هَدِيَّةٌ مُساوِمَةٌ

Gifts of trade

وَبَعَثَتْ إِلَيْهِ بِهَدِيَّةٍ عَظِيْمَةٍ لاَئِقَةٍ بِٱلمُلُوكِ . فَلَمَّا

وَصَلَتْ إِلَىٰ سُلَيْمَانَ ؛ أَعْرَضَ عَنْهَا ، وَزَهِدَ فِيْهَا ،

She sent great gifts to him, worthy of kings. When they reached Sulaymaan, he turned away from them and adopted abstinence from them

وَقَالَ : أَتُسَاوِمُونَنِي بِمَالٍ لأَتْرُكَكُمْ عَلَىٰ شِرْكِكُمْ ، وَمُلْكِكُمْ . وَالَّذِي أَعْطَانِي اللهُ مِنَ المُلْكِ ، وَٱلمَالِ

And he said, “Do you trade wealth with me so that I may leave you on your polytheism and your kingdom? Whatever Allaah has granted me of kingdom and wealth

وَٱلجُنُودِ خَيْرٌ مِمَّا أَنْتُمْ فِيْهِ ، وَالأَمْرُ جِدٌّ ، لَيْسَ بِهَزْلٍ ، وَٱلقَضِيَّةُ قَضِيَّةُ دَعْوَةٍ ، وَطَاعَةٍ ، لَيْسَتْ قَضِيَّةَ مُسَاوَمَةٍ ، وَتَوَعَّدَهُم بِقَصْدِهِ لَهُمْ ، وَزَحْفِهِ عَلَىٰ مُلْكِهِمْ .

And armies are better than that which you are in. And this is reality, not a joke and the matter is that of calling and obedience, not a matter of being equal.” And he warned them of turning their attention to him and attacking his kingdom.

The queen comes humbly

فَلَمَّـا رَجَعَـتْ هَـٰذِهِ « البِعْثَـةُ » إِلَـىٰ مَلِكَـةِ سَبَـأٍ ، وَحَكَتْ لَهَا القِصَّةَ ؛ سَمِعَتْ ، وَأَطَاعَتْ هِيَ ، وَقَوْمُهَا ،

When this delegation returned to the queen of Saba, and they mentioned the incident to her, she heard and obeyed it, as well as her nation

وَأَقْبَلَتْ تَسِيْرُ إِلَيْهَا فِي جُنُودِهَا خَاضِعَةً ، وَلَمَّا تَحَقَّقَ سُلَيْمَـانُ عَلَيْهِ السَّلَامُ قُـدُوْمَهُـمْ إِلَيْـهِ ؛ فَـرِحَ بِـذَلِـكَ ،

She came with her army humbly and when Sulaymaan had conviction of their coming to him, he was pleased

وَحَمِدَ اللهَ ، وَأَرَادَ أَنْ يُرِيَهَا آيَةً مِنْ آيَاتِ اللهِ ؛ لِيَكُونَ ذَلِكَ أَدَلَّ عَلَىٰ قُدْرَةِ اللهِ ، وَنِعَمِه عَلَىٰ سُلَيْمَانَ ، فَأَرَادَ أَنْ

And he praised Allaah and he intended to show them a sign from the signs of Allaah, so that it can show them further the power of Allaah and His bounty upon Sulaymaan, so he intended to

يُحْضِرَ عَرْشَهَا الَّذِيْ وَكَّلتْ بِهِ رِجَالاً أَقْوِيَاءَ أُمَنَاءَ ، فَطَلَبَ مِنْ مَلَئِهِ أَنْ يَأْتُوهُ بِعَرْشِهَا قَبْلَ وُصُولِ هَـٰذَا المَوْكِبِ العَظِيْمِ .

Bring her throne over which there were powerful, trustworthy people. He requested from his ministers to bring it before this great caravan arrived

وَقَدْ تَحَقَّقَ مَا أَرَادَ سُلَيْمَانُ فِي أَقْرِبِ وَقْتٍ ، وَكَانَ
مُعْجِزَةً ، وَأَمَرَ بِهِ سُلَيْمَانُ ، فغُيِّرَ بَعْضُ صِفَاتِهِ ؛ لِيَخْتَبِرَ

Whatever Sulaymaan intended took place in the soonest time and it was a miracle and Sulaymaan commanded and some of its features were changed in order to test

مَعْرِفَتَهَا ، وَثَبَاتَهَا عِنْدَ رُؤْيَتِهِ ، وَإِنِ الْتَبَسَ عَلَيْهَا الأَمْرُ
كَانَ دَلِيْلاً عَلَىٰ قُصُورِ نَظَرِها فِي أُمُورٍ أدقّ مِنْهُ ، وَأَبْعَدَ
مَنَالاً .

Her recognition and her firmness when she sees it. And if the matter is confusing for her, it will be a proof of her short sightedness in matters that are deeper than this, and further than this

A great palace of glass

وَأَمَرَ سُلَيْمَانُ ٱلبَنَّائِيْنَ مِنَ ٱلإِنْسِ ، وَالجِنِّ فَبَنَوْا لَهَا
قَصْرَاً عَظِيْمَاً مِنْ زُجَاجٍ ، وَأَجْرَوا تَحْتَهُ ٱلمَاءَ ، فَالَّذِي

And Sulaymaan commanded his builders from the humans and jinn, so they built for her a great palace of glass and they let water flow beneath it, so that

لَا يَعْرِفُه يَحْسَبُ أَنَّهُ مَاءٌ ، وَلٰكِنَّ الزُّجَاجَ يَحُولُ بَيْنَ
المَاشِي ، وَبَيْنَ المَاءِ ، وَكَانَ المُؤَكَّدُ أَنَّ المَلِكَةَ تَتَوَهَّمُهُ

The one who does not know will think that it is water but the glass will be between the person walking and the water and the queen will definitely think

مَاءً فَتَكْشِفُ عَنْ سَاقَيْهَا ، وَهُنَالِكَ تَـتَـبَـيَّنُ الخَطَأَ ،
وَتُدْرِكُ قُصُورَ نَظَرِها ، وانْخِدَاعَهَا بِالمَظَاهِرِ ، وَكَانَتْ

That it is water, and she will lift her dress and there her mistake will become clear and she will realise her short sightedness and her being deceived from apparent things and

هِيَ وَقَوْمُهَا يَسْجُدُونَ لِلشَّمْسِ ؛ لأَنَّهَا أَكْبَرُ مَظْهَرٍ لِلنُّورِ ،
وَالحَيَاةِ ؛ الَّتِي هِيَ مِنْ صِفَاتِ اللهِ تَعَالىٰ ، وَهُنَالِكَ

She and her nation that prostrate to the sun, because it is the greatest apparent light and life, that which is from the qualities of Allaah and here

يَنْكَشِفُ الغِطَاءُ عَنْ عَيْنِهَا فَتَعْرِفُ أَنَّهَا كَمَا أَخْطَأَتْ فِي
مُعَامَلَةِ الزُّجَاجِ مُعَامَلَةَ المَاءِ ، فَكَشَفَتْ عَنْ سَاقَيْهَا ،

The veil from her eyes will be lifted; then she will realize that just as she erred in the matter of the glass and the matter of the water, and she lifted her dress (and opened her shins)

كَذَلِكَ أَخْطَأَتْ فِي مُعامَلَةِ الشَّمْسِ مُعَامَلَةَ الخَالِقِ ،
فَسَجَدَتْ لَهَا ، وَعَبَدَتْهَا ، وَكَانَ ذَلِكَ أَبْلَغَ مِنْ مِئَةِ
خُطْبَةٍ ، وَأَلْفِ دَلِيلٍ .

In the same way, she erred in the matter of the sun, the matter of the Creator and she prostrated to it, and worshipped it. That would be more eloquent than a hundred sermons and a thousand proofs

And I have submitted with Sulaymaan before the Rabb of the universe

وَهَـٰكَذَا كَانَ ، فَقَدْ تَوَرَّطَتْ رَغْمَ دَهَائِهَا ، وَذَكَائِهَا فِي هَـٰذَا الخَطَأِ الفَاحِشِ ، وَتَوَهَّمَتِ الزُّجَاجَ مَاءً رَقْرَاقاً ،

And this is the way it was, she fell for it despite her intelligence and brilliance in this clear mistake and she thought that the glass was shiny water

يَسِيْلُ ، وَيَمُوجُ ، فَكَشَفَتْ عَنْ سَاقَيْهَا ، وَأَرَادَتْ أَنْ تَخُوضَهُ .

Flowing and hitting in waves and she lifted her clothing and intended to go into it

هُنَالِكَ نَبَّهَهَا نَبِيُّ اللهِ سُلَيْمَانُ عَلَىٰ خَطَئِهَا ، وَقَالَ : إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيْرَ ، وَانْكَشَفَ الغِطَاءُ عَنْ عَيْنِهَا ،

At this point, the Nabi of Allaah, Sulaymaan informed her of her error and he said, “This is a palace built of glass.” And the veil was removed from her eyes

وَعَرَفَتْ جَهْلَهَا فِي قِيَاسِ المَظْهَرِ عَلَىٰ الظَّاهِرِ ، وَعِبَادَةِ الشَّمْسِ ، والسُّجُودِ لَهَا ، وَابْتَدَرَتْ تقولُ :

She recognized her ignorance in making an analogy of that which is seen upon seen things and the worship of the sun and prostrating to it and she said,

﴿ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴾

[طه : ٩٧] . . .

O my Rabb, I have surely oppressed my soul. I submit with Sulaymaan to Allaah, the Rabb of the universe.

١٤ ـ القُرْآنُ يَحْكِي قِصَّةَ سُلَيْمَانَ

The Qur'aan narrates the story of Sulaymaan

وَاقْرَؤُوا هَـٰذِهِ القِصَّةَ الشَّائِقَةَ المُمْتِعَةَ فِي القُرْآنِ ، يَقُوْلُ اللهُ تعالىٰ : ﴿ وَتَفَقَّدَ ٱلطَّيْرَ فَقَالَ مَالِيَ لَآ أَرَى ٱلْهُدْهُدَ أَمْ كَانَ مِنَ ٱلْغَآئِبِينَ ﴿٢٠﴾

Read this interesting, beneficial story in the Qur'aan, Allaah says, 'When he inspected the birds, he said, "Why do I not see Hudhud? Is he among the absentees?"

لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَاْذْبَحَنَّهُۥٓ أَوْ لَيَأْتِيَنِّي بِسُلْطَٰنٍ مُّبِينٍ ﴿٢١﴾ فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ وَجِئْتُكَ مِن سَبَإٍ بِنَبَإٍ يَقِينٍ ﴿٢٢﴾

"I shall surely punish him severely or slaughter him unless he comes to me with a proper explanation." It was only a short while thereafter when Hudhud said, "I have knowledge of something about which you have no knowledge. I have just returned from Saba with confirmed news."

إِنِّي وَجَدتُّ
ٱمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾
وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ
أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

"I have discovered that a woman rules over them who has been given everything. She also has a magnificent throne. I found her and her people prostrating to the sun instead of Allaah. Shaytaan has beautified their actions for them and prevented them from the right path, because of which they are not rightly guided."

أَلَّا يَسْجُدُوا لِلَّهِ
ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا
تُعْلِنُونَ ﴿٢٥﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ۩ ﴿٢٦﴾

"They do not prostrate before Allaah, who can expose the hidden things in the heavens and the earth, and who knows what you hide and what you disclose. Allaah is

the one besides whom there is no other Ilaah. He is the Rabb of the glorious throne.”

۞ قَالَ

سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ ﴿٢٧﴾ ٱذْهَب بِّكِتَٰبِى هَٰذَا

فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَٱنظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾

He said, “We shall soon see whether you have spoken the truth or whether you are from the liars. Take this letter of mine and throw it to them. Then turn away from them and see what reply they give.”

قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ إِنِّىٓ

أُلْقِىَ إِلَىَّ كِتَٰبٌ كَرِيمٌ ﴿٢٩﴾ إِنَّهُۥ مِن سُلَيْمَٰنَ وَإِنَّهُۥ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ

ٱلرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ ﴿٣١﴾

“She said, “O ministers, an honourable letter has been thrown to me.” It is from Sulaymaan and it says, ‘Bismillaahir Rahmaan ar Raheem.” ‘Do not be arrogant against me and come to me in submission.’

قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَفْتُونِى

فِىٓ أَمْرِى مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿٣٢﴾ قَالُوا۟ نَحْنُ أُو۟لُوا۟ قُوَّةٍ

وَأُو۟لُوا۟ بَأْسٍ شَدِيدٍ وَٱلْأَمْرُ إِلَيْكِ فَٱنظُرِى مَاذَا تَأْمُرِينَ ﴿٣٣﴾

She said, “O ministers, advise me in my matter, for I shall never decide any matter until you are present with me.” They replied, “We are people of great might and fierce fighters, but the decision rests with you. Therefore you decide what commands you wish to issue.”

قَالَتْ إِنَّ ٱلْمُلُوكَ
إِذَا دَخَلُوا۟ قَرْيَةً أَفْسَدُوهَا وَجَعَلُوٓا۟ أَعِزَّةَ أَهْلِهَآ أَذِلَّةً ۖ وَكَذَٰلِكَ
يَفْعَلُونَ ﴿٣٤﴾ وَإِنِّى مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌۢ بِمَ يَرْجِعُ
ٱلْمُرْسَلُونَ ﴿٣٥﴾

She said, “Verily when kings enter any town, they ruin it and humiliate its noble people. This is what they will do. I shall send a gift to them and then see with what the messengers return.”

فَلَمَّا جَآءَ سُلَيْمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ
خَيْرٌ مِّمَّآ ءَاتَىٰكُم ۚ بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾ ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم
بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَٰغِرُونَ ﴿٣٧﴾

When the messenger came to Sulaymaan , he said, “Do you wish to assist me with wealth? What my Rabb has given me is better than what He has given you. It is you people who are pleased about your gift. Return to them. We shall certainly march against them with an army that

they will have no defence against. We shall then certainly expel them from there in shame, while they are humbled.”

قَالَ يَٰٓأَيُّهَا
ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ ٣٨ قَالَ عِفْرِيتٌ مِّنَ
ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ۖ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ ٣٩

He said, “O courtiers, which of you can bring her throne to me before they come to us in submission? A giant of the jinn said, “I shall bring it to you before you stand up from your place. Indeed I am strong and trustworthy for such a task.”

قَالَ
ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا
رَءَاهُ مُسْتَقِرًّا عِندَهُۥ قَالَ هَٰذَا مِن فَضْلِ رَبِّى لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَن
شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ ٤٠

Someone who possessed knowledge of the book said, “I shall bring it to you before you can even blink your eye.” When he saw it placed firmly in his presence, he said, “This is from the grace of my Rabb to test whether I will be grateful or ungrateful. Whoever is grateful shows gratitude only for his own good. Whoever is ungrateful, then indeed my Rabb is independent, bountiful.”

قَالَ

نَكِّرُواْ لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِيٓ أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾ فَلَمَّا جَآءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِۖ قَالَتْ كَأَنَّهُۥ هُوَۚ وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾

He said, Disguise her throne for her so that we may see whether she is rightly guided or from among those who are not guided aright.” When she arrived, she was asked, “Is your throne something like this?” she replied, “It seems like this is the very one. We were informed from before and submitted.”

وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِۖ إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ ﴿٤٣﴾ قِيلَ لَهَا ٱدْخُلِي ٱلصَّرْحَۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَاۚ قَالَ إِنَّهُۥ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَۗ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ [النمل : ٢٠ ـ ٤٤] .

What she worshipped instead of Allaah had prevented her. She was from a nation of disbelievers. She was told, “Enter the palace.” When she saw it, she thought it was a pool of deep water and exposed her calf. He said, “It is a palace that is constructed from glass.” She said, “O my Rabb, I have surely oppressed my soul. I submit with Sulaymaan to Allaah, the Rabb of the universe.”

وَهَـٰذَا نَبِيُّ اللهِ سُلَيْمَانُ ، وَقَدْ رَأَيْتُمْ مَوَاقِفَهُ فِي الدَّعْوَةِ إِلَىٰ اللهِ وَإِلَىٰ التَّوْحِيْدِ ، وَحِكْمَتَه ، وَفِقْهَهُ ، وغَيْرَتَهُ عَلَىٰ دِيْنِهِ ، وَعَقِيْدَتِهِ .

This is the Nabi of Allaah, Sulaymaan, and you have seen his stance in calling to Allaah and to Tauheed and his wisdom and his understanding and his self-honour for Deen-religion and his belief.

١٥ ـ وَمَا كَفَرَ سُلَيْمَانُ ، وَلَكِنَّ الشَّيَاطِيْنَ كَفَرُوا

And Sulaymaan did not disbelieve, but the devils disbelieved

نَسَبَ إِلَيْهِ ٱلْيَهُودُ مَا لَا يَلِيْقُ بِمُؤْمِنٍ مُوَحِّدٍ شَرَحَ اللهُ صَدْرَهُ لِلإِيْمَانِ ، فَضْلاً عَنْ نَبِيٍّ مُرْسَلٍ آتَاهُ اللهُ الحِكْمَةَ ،

The Jews attribute to him that which is not appropriate for a believing monotheist whose chest Allaah has opened to Imaan, leave alone a Nabi sent and whom Allaah granted wisdom

وَأَكْرَمَهُ بِالنُّبُوَّةِ ، وَشَرَّفَهُ بِالخِلَافَةِ ، فَنَسَبُوا إِلَيْهِ السِّحْرَ ، وٱلْكُفْرَ ، وَٱلْمُدَاهَنَةَ لِلشِّرْكِ ، وَالاضْطِرَابِ فِي أَمرِ

And honoured him with Nubuwwah and blessed him with vicegerency, they attributed magic to him and disbelief and being soft with polytheism and being unsure in the matter

التَّوحِيْد بِسَبِبِ أَزْوَاجِهِ ، فَبرَّأَهُ اللهُ مِنْ كُلِّ ذَلِكَ ، فقال : ﴿ وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ ﴾ [البَقَرَة : ١٠٢] .

Of Tauheed because of his spouses. Allaah cleared him of all that. He said, ‘Sulaymaan never committed kufr, but the Shayaateen were kuffaar by teaching black magic to the people’

وَقَالَ : ﴿ وَوَهَبْنَا لِدَاوُدَ سُلَيْمَٰنَ نِعْمَ ٱلْعَبْدُ إِنَّهُۥٓ أَوَّابٌ ﴾ [صٓ : ٣٠] . وَقَالَ : ﴿ لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴾ [صٓ : ٤٠] .

And he said, ‘We gifted Sulaymaan to Dawud. A fine slave indeed. He was certainly most penitent.’ And He said, ‘he has a close position to us, and a favourable return.’

**Story of Ayyub and Yunus **

١ ـ قصّةُ أيُّوبَ نمطٌ آخرُ من القصص

The story of Ayyub is a different style from the stories

قِصَّةُ أَيُّوبَ فِي القُرْآنِ نَمَطٌ آخَرُ مِنَ القَصَصِ ،
وَمَظْهَرٌ آخَرُ مِنْ مَظَاهِرِ نِعَمِ اللهِ عَلَىٰ عِبَادِهِ المُؤْمِنِيْنَ ،

The story of Ayyub in the Qur'aan is a different style from the stories and another sign from the signs of the bounties of Allaah upon His believing servants

الصَّابِرِيْنَ الشَّاكِرِيْن ، وَٱلأَنْبِيَاءِ المَحْبُوبِيْنَ ، فَقَدْ كَانَ لَهُ
مِنَ الدَّوَابِّ ، وَالأَنْعَامِ ، وَالحَرْثِ شَيْءٌ كَثِيْرٌ ، وَأَوْلَادٌ

Who are patient, grateful and the beloved Ambiyaa'. He had abundance of animals, cattle and farms, as well as children

كَثِيْرَةٌ ، فَابْتُلِيَ فِي ذَلِكَ كُلِّهِ ، وَذَهَبَ عَنْ آخِرِه ، ثُمَّ ابْتُلِيَ فِي جَسَدِه ، فَلَمْ يَبْقَ مِنْهُ سَلِيْمٌ سِوَىٰ قَلْبِهِ ،

In abundance. He was tested in all of this and all of it was finished. Then he was tested in his body, and nothing remained well of it but his heart

وَلِسَانِهِ ، يَذْكُرُ بِهِمَا اللهَ عَزَّ وَجَلَّ ، وَأُفْرِدَ فِي نَاحِيَةٍ مِنَ ٱلبَلَدِ ، وَلَمْ يَبْقَ أَحَدٌ مِنَ النَّاسِ يَحْنُو عَلَيْهِ ، سِوَىٰ زَوْجَتِهِ

And his tongue. He would remember Allaah using both of them, and he was left alone in a corner of the city, there was no one that had mercy on him but his spouse

كَانَتْ تَقُوْمُ بِأَمْرِهِ ، وَاحْتَاجَتْ أَيْضاً فَصَارَتْ تَخْدُمُ النَّاسَ مِنْ أَجلِهِ .

She would see to his affairs and she was also in need and because of him she had to serve people

٢ ـ صَبْرُ أيُّوبَ

Patience of Ayyub

وَكَانَ رَغْمَ كُلِّ ذَلِكَ صَابِرَاً شَاكِرَاً يَلْهَجُ لِسَانُه بِالذِّكْرِ ، وَالشُّكْرِ ، لاَ يَشْكُو ، لاَ يَتَعَتَّبُ ، وَلاَ يَتَذَمَّرُ ، وَلاَ يَغْضَبُ ، وَدَامَ عَلَىٰ ذَلِكَ سِنِيْنَ طِوَالاً .

Despite all this, he was patient and grateful, his tongue was filled with dhikr and gratitude, he did not complain, nor did he rebuke, he was not straitened, and he did not become angry. He stayed like this for many years.

٣ ـ مِحْنَةٌ ، وَمِنْحَةٌ

Test and bounty

وَلَمَّا تَمَّ مَا أَرَادَهُ اللهُ لَهُ مِنِ ابْتِلاَءٍ ، وَمَا أَرَادَ بِهِ مِنْ تَكْمِيْلٍ ، وَرَفْعِ دَرَجَاتٍ ، وَالرِّضَا بِالقَضَاءِ ؛ أَلْهَمَهُ

When whatever Allaah intended of the test was complete and what He intended from perfection and elevation of status, and being pleased with destiny, He inspired him

الدُّعَاءَ المُسْتَجَابَ الَّذِيْ تَجَلَّىٰ فِيْهِ عَجْزُهُ ، وَبُؤْسُه ، وَأَنْ
لاَ مَلْجَأَ مِنَ اللهِ إلاَّ إِلَيْهِ ، وَأَنَّهُ القَادِرُ عَلَىٰ كُلِّ شَيْءٍ ،

An accepted Du’aa’ in which his helplessness and difficulty was shown and that there was no place of refuge from Allaah but to him, and that He is powerful over everything.

وَعَافَاهُ اللهُ فِي بَدَنِه ، وأَهْلِهِ ، وَرَدَّ عَلَيْهِ مَالَهُ ، وَبَارَكَ لَهُ
فِي كلِّ ذَلِكَ ، فَكَانَ أَضْعَافاً مُضَاعَفَةً ، يَقُوْلُ اللهُ تَبَارَكَ ،

And Allaah granted him safety in his body and his family and returned his wealth to him and blessed him in all that. It was doubled and multiplied, Allaah says,

وَتَعَالَىٰ : ﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّي مَسَّنِيَ ٱلضُّرُّ وَأَنتَ
أَرْحَمُ ٱلرَّٰحِمِينَ ۝٨٣ فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ
وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ
لِلْعَٰبِدِينَ﴾ [ٱلأنبياء : ٨٣ ـ ٨٤] .

And when Ayyub prayed to his Rabb saying, “Difficulty has certainly afflicted me and You are the Most Merciful of those who show mercy.” So we answered his prayer and removed the difficulty that beset

him. We then gave him his family and much more in addition as a special mercy from us and as a remembrance for the worshippers.

Story of Yunus and its wisdom

وَتَأْتِي قِصَّةُ يُونُسَ مَقْرُونَةً بِقِصَّةِ أَيُّوبَ مُؤَيِّدَةً لَهَا فِي إِثْبَاتِ قُدْرَةِ اللهِ تَعَالَىٰ ، وَلُطْفِهِ بِعِبَادِهِ ، وَإِغَاثَتِهِ لَهُمْ حِيْنَ

The story of Yunus comes with the story of Ayyub, supporting it in proving the power of Allaah and His mercy with His servants and His helping them when

يَنْقَطِعُ الرَّجَاءُ ، وَيَغْشَىٰ اليَأْسُ القَاتِلُ ، وَالظَّلاَمُ الحَالِكُ ، وتَنْسَدُّ جَمِيْعُ المَنَافِذِ ، فَلاَ نُورَ ، وَلاَ هَوَاءَ ،

Hope is lost and when destruction covers and when darkness covers and all avenues are closed so that there is no light and no wind

وَلاَ أَمَلَ ، وَلاَ رَجَاءَ ، تَدُوْرُ رَحَىٰ المَوْتِ قَوِيَّةً سَرِيْعَةً تَطْحَنُ حَبَّةَ الحَيَاةِ نَاعِمَةً دَقِيْقَةً .

And no hope and no silver lining, the mill of death moves around, powerful, crushing the seed of life in soft pieces and powder

هُنَالِكَ تَبْرُزُ يَدُ القُدْرَةِ ٱلإِلـٰهِيَّة ، القَوِيَّةِ ، الرَّحِيْمَةِ الحَكِيْمَةِ ، فَتُخْرِجُ هَـٰذَا الإنسانَ الضَّعِيْفَ مِنْ أَشْداقِ

At this point, the Divine power becomes apparent, merciful, wise, and this weak man is taken out from the jaws

الأَسَدِ الضَّارِي ، وَٱلمَوْتِ الفَاتِكِ ، فَيَخْرُجُ سَلِيْمَاً غَيْرَ مَخْدُوشٍ ، كَامِلاً غَيْرَ مَنْقُوصٍ ، كَأَنَّمَا كَانَ عَلَىٰ فِرَاشِهِ فِي بَيْتِهِ ، مَحْفُوظَاً بَيْنَ أَهْلِهِ .

Of the destructive lion, and terrifying death, then he comes out safe without a scratch, complete, without any loss, as though he was on his bed in his house, protected amongst his family

٥ ـ يُونُسُ بَيْنَ قَوْمِهِ

Yunus among his nation

وَهٰـذِهِ قِصَّـةُ يُـونُـسَ : بَعَثَـهُ اللهُ إِلَـىٰ أَهْـلِ قَـرْيَـةِ
« نَيْنَوَىٰ » فَدَعَاهُمْ إِلَىٰ اللهِ تَعَالَىٰ ، فَأَبَوْا عَلَيْهِ ، وَتَمَادَوْا

This is the story of Yunus, Allaah sent him to the locality of Ninawah. He called them to Allaah and they rejected and they persisted

فِي كُفْرِهِمْ ، فَخَرَجَ مِنْ بَيْنِ أَظْهُرِهِمْ مُغَاضِبَاً لَهُمْ
وَوَعَدَهُم بِالعَذَابِ بَعْدَ ثَلَاثَةٍ ، فَلَمَّا تَحَقَّقُوا مِنْهُ ذَلِكَ ،

In their disbelief. He left them, angry upon them and he promised punishment upon them after three days. When they realised this

وَعَلِمُوا : أَنَّ النَّبِيَّ لَا يَكْذِبُ ؛ خَرَجُوا إِلَىٰ الصَّحْرَاء
بِأَطْفَالِهِمْ ، وَأَنْعَامِهِمْ ، وَمَوَاشِيْهِمْ ، وَفَرَّقُوا بَيْنَ

And they knew that indeed the Nabi is not lying, they went out to the jungle with their children and their cattle and livestock and they separated

الأمَّهَاتِ ، وَأَوْلَادِهَا ، ثُمَّ تَضَرَّعُوا إلىٰ الله عَزَّ وَجَلَّ ، وَجَأَرُوا إِلَيْهِ ، وَرَغَتِ الإِبِلُ ، وَفُصْلَانُها ، وَخَارَتِ

The mothers and their children and then they pleaded to Allaah and sought refuge to Him, and the camels and their children and

البَقَرُ ، وَأَوْلَادُهَا ، وَثَغَتِ الغَنَمُ ، وسِخَالُهَا ، فَرَفَعَ اللهُ عَنْهُمُ العَذَابَ ، قَالَ الله تَعَالىٰ

The cows and their young mooed and the goats and their children made noise, so Allaah lifted from them the punishment. Allaah says,

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ﴾ [يُونُس : ٩٨] .

There has been no nation who accepted Imaan, where their Imaan profited them, except the nation of Yunus . When they accepted Imaan, we turned away from them a punishment of disgrace in this worldly life and we granted them enjoyment for a while

٦ ـ يُوْنُسُ فِي بَطْنِ ٱلحُوْتِ

Yunus in the belly of the fish

وَأَمَّا يُوْنُسُ عَلَيْهِ السَّلَامُ فَإِنَّهُ ذَهَبَ فَرَكِبَ مَعَ قَوْمٍ فِي سَفِيْنَةٍ ، فَجَنَحَتْ بِهِمْ ، وَخَافُوا أَنْ يَغْرَقُوا ، فَاقْتَرَعُوا

As for Yunus , he went and boarded a ship with some people, it inclined with them, and they feared that they will drown, so they drew lots

عَلَىٰ رَجُلٍ يُلْقُوْنَهُ مِنْ بَيْنِهِمْ ، يَتَخَفَّفُوْنَ مِنْهُ ، فَوَقَعَتِ القُرْعَةُ عَلَىٰ يُوْنُسَ ، فَأَبَوْا أَنْ يُلْقُوه ، ثُمَّ أَعَادُوْهَا ،

For a person among them whom they would throw, making them light. The lots fell on Yunus, so they refused to throw him, then they drew lots again

فَوَقَعَتْ عَلَيْهِ أَيْضاً ، فَأَبَوْا ، ثُمَّ أَعَادُوْهَا ، فَوَقَعَتْ عَلَيْهِ أَيْضاً ، قَالَ الله تَعَالَىٰ : ﴿فَسَاهَمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ﴾

[الصَّافَّات : ١٤١] .

And it fell on him again, so they refused, then they repeated, and it fell on him again. Allaah says, ‘They drew lots and he was of the losers.’

أَيْ : فَوَقَعَتْ عَلَيْهِ القُرْعَةُ ، فَقَامَ يُونُسُ عَلَيْهِ السَّلَامُ وَتَجَرَّدَ مِنْ ثِيَابِهِ ، ثُمَّ أَلْقَىٰ نَفْسَه فِي البَحْرِ ، وَقَدْ أَرْسَلَ

i.e. the lots fell on him. So Yunus stood up and took off his clothing and threw himself into the ocean and Allaah sent

اللهُ سُبحَانَهُ حُوْتاً يَشُقُّ البِحَارَ ؛ حَتَّىٰ جَاءَ ، فَالْتَقَمَ يُوْنُسَ حِيْنَ أَلقىٰ نَفْسَهُ مِنَ السَّفِيْنَةِ ، فَأَوْحَىٰ اللهُ إِلىٰ ذَلِكَ الحُوْتِ أَنْ لَا تَأْكُلَ لَهُ لَحْماً ، وَلَا تَهْشِمَ لَهُ عَظْماً .

A fish, cutting threw the ocean, until it came and it swallowed Yunus when he threw himself from the boat. So Allaah sent revelation to that fish that it should not eat his flesh or break any of his bones

٧ ـ وَاسْتَجَابَ اللهُ دُعَاءَهُ

Allaah accepts his du’aa’

فَكَانَ فِي ظُلْمَةِ بَطْنِ الحُوْتِ ، فِي ظُلْمَةِ ٱلبَحْرِ ، فِي ظُلْمَةِ اللَّيْلِ ، ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ ، فَمَا أَشَدَّ

He was in darkness in the belly of the fish, in the darkness of the ocean, in the darkness of night, darkness; some on top of the other, so how great

الظَّـلاَمِ ! وَمَـا أَبْعَـدَ السَّـلاَمَ ! وَمَكَـثَ مَـا شَـاءَ اللهُ أَنْ
يَمْكُثَ ، ثُمَّ أَلْهَمَهُ اللهُ الكَلِمَاتِ الَّتِي تُبَدِّدُ الظُّلُمَاتِ ،

Darkness! And how far was safety! He stayed for as long as Allaah wanted, then Allaah inspired him with words that removed the darkness

وَتَكْشِفُ الكُرُبَاتِ ، وَتَسْتَنْزِلُ الرَّحْمَةَ مِنْ فَوْقِ سَبْعِ
سَمَـٰوَاتٍ ، وَاسْمَعِ القُرْآنَ يَحْكِي هَـٰذِهِ القِصَّةَ الغَرِيْبَةَ

And removed the worry, and mercy descended from above the seven heavens. Listen to the Qur’aan narrating this strange

الفَرِيْدَةَ الَّتِي فِيْهَا سَلْوَىٰ لِكُلِّ بَائِسٍ مَلْهُوفٍ ، وَيَائِسٍ
مُضْطَرِبٍ ، قَدْ ضَاقَتْ عَلَيْهِ الأَرْضُ بِمَا رَحُبَتْ ، وَضَاقَتْ
عَلَيْهِ نَفْسُه ، وَرَأَىٰ عَيَاناً أَنْ لاَ مَلْجَأَ مِنَ اللهِ إِلاَّ إِلَيْهِ .

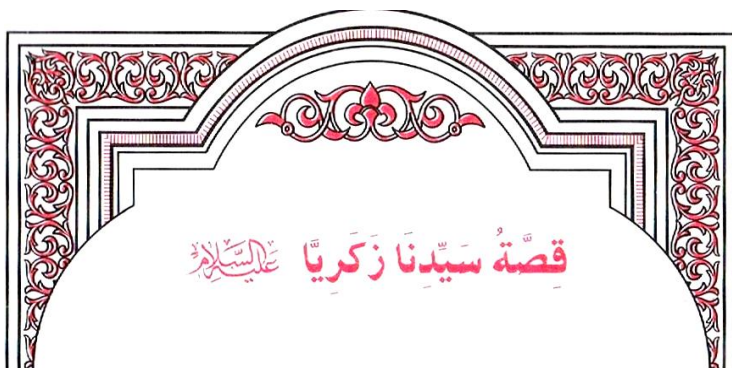
Unique story, it has consolation for every person in difficulty and difficult condition and (every) worried, helpless person, for whom the earth became difficult on him despite its vastness and his soul became straitened

upon him and he witnesses that there is no place of refuge from Allaah but to Him

﴿ وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبٗا فَظَنَّ أَن لَّن نَّقۡدِرَ عَلَيۡهِ فَنَادَىٰ فِي ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبۡحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ ٨٧

And the person of the fish when he left in anger and thought that we would not straighten things for him. He prayed in the darkness saying, ‘There is no Ilaah but you. You are pure. I have certainly been from among the wrongdoers.’

فَٱسۡتَجَبۡنَا لَهُۥ وَنَجَّيۡنَٰهُ مِنَ ٱلۡغَمِّۚ وَكَذَٰلِكَ نُـۨجِي ٱلۡمُؤۡمِنِينَ ﴾ [الأنبياء : ٨٧ ـ ٨٨] .

So we responded to his du’aa’ and rescued him from distress. Thus do we rescue the believers.

Story of Zakariyya

١ ـ دُعَاءُ زَكَرِيَّا لِوَلَدٍ صَالِحٍ

Du’aa’ of Zakariyya for pious offspring

لَوْنٌ آخَرُ مِنْ آلَاءِ اللهِ عَلَىٰ عِبَادِهِ ، وَآيَاتِ قُدْرَتِهِ ؛ الَّتِي أَحَاطَتْ بِكُلِّ شَيْءٍ تَجَلَّىٰ فِي دُعَاءِ زَكَرِيَّا لِوَلَدٍ

Another colour of the bounties of Allaah upon His servants and signs of His power that surround everything is shown in the Du’aa’ of Zakariyya for a son

صَالِحٍ ، رَضِيٍّ ، بَرٍّ ، تَقِيٍّ ، يَرِثُهُ ، وَيَرِثُ مِنْ آلِ يَعْقُوبَ ، وَيَقُومُ بِالدَّعْوَةِ إِلَىٰ اللهِ ، وَذَلِكَ حِينَ تَقَدَّمَتْ بِهِ

Pious, pleased, good, Allaah-conscious, that will inherit from him, and that will inherit from the family of Ya'qub, and he will stand with the call to Allaah, and that will be when he has come

السِّنُّ ، وَوَهَنَ مِنْهُ العَظَمُ ، وَلجَّ بِهِ الشَّيْبُ ، وَانْقَطَعَ الرَّجَاءُ مِنْ أَنْ تَلِدَ زَوْجُه ، فَأَجَابَ اللهُ تَعَالَىٰ دُعَاءَهُ ،

Of many years, and his bones have also become weak, and old age covered him, and he lost hope that his wife will bear a son, so Allaah accepted his Du'aa'

وَكذَّبَ ظُنُونَ النَّاسِ ، وَأَبْطَلَ التَّجَارِبَ القَدِيْمَةَ ، فَرَزَقَهُ وَلَدَاً رَشِيْدَاً ، بَكَّر بِهِ النُّبُوغُ ، وَالحِكْمَةُ ، وَالحِلْمُ ،

And He belied the thoughts of the people, and He made old experiences baseless and He granted him an intelligent son, from early on he was intelligent and wise, and he was tolerant

والعِلْـمُ ، وَالكِتَـابُ فِـي صِغَـرِهِ ، وخُـصَّ بـالحَنَـانِ ، وَالصَّلاَحِ ، وَالتَّقْوَىٰ ، والبِرِّ بِالْوَالِدَيْنِ ، وَالرِّقَّةِ ، وَلِيْنِ

And knowledgeable and he was ahead in the book from a young age, and he was special in terms of mercy, reform, piety, being good to his parents, being soft and kind

الكَنَفِ ، وَخَفْضِ الجَنَاحِ ، وَرَبَطَ اللهُ عَلَىٰ قَلْبِ زَكَرِيَّا ،
وَأَرَاهُ آيَاتٍ تَدَلُّ عَلَىٰ قُدْرَةِ اللهِ الوَاسِعَةِ ، وَأَنَّهُ يَفْعَلُ

And humility, and Allaah made the heart of Zakariyya firm, and showed him signs pointing to the vast power of Allaah and that indeed he does

مَا يَشَاءُ ، ويَخْلُقُ مَا يَشَاءُ ، وَأَرَاهُ تَصَرُّفَهُ فِي خَلْقِهِ ،
وَفِي أَعْضَاءِ جِسْمِهِ ، يُحَرِّكُ مَا يَشَاءُ ، وَيُعَطِّلُ مَا يَشَاءُ ،

Whatever He wants and He creates- whatever He wants and He showed his doings in His creation and in the limbs of his body, moving what He wants and making useless what He wants.

وَتَحَقَّق لَهُ أَنَّ ٱلكَوْنَ كُلَّهُ بِيَدِهِ ، يُخْرِجُ الحَيَّ مِنَ ٱلمَيِّتِ ،
وَيُخْرِجُ المَيِّتَ مِنَ الحَيِّ ، وَيَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ
حِسَابٍ .

And He established that the universe in entirety is in His control, He takes the living from the dead, and He takes out the dead from the living and He grants sustenance to whoever He wants without reckoning.

٢ ـ نَذْرُ امْرَأَةِ عِمْرَان

Vow of the wife of Imraan

وَقَـدْ نَـذَرَتِ امْـرَأَةُ عِمْـرَانَ مِـنْ أُسْـرَةِ سَيِّـدِنَـا زَكَرِيَّا عَلَيْهِ السَّلَامُ وَكَانَتِ امْرَأَةً صَالِحَةً تُحِبُّ اللهَ وَتُحِبُّ

The wife of Imraan, from the family of Zakariyya , made a vow, and she was a pious woman who loved Allaah and she loved

دِيْنَهُ ، أَنَّهَا إِذَا وَلَدَتْ ذَكَرَاً تَهَبُ هَـٰذَا الوَلَدَ للهِ لِخِدْمَةِ دِيْنِهِ ، وَسَأَلَتِ اللهَ أَنْ يَتَقَبَّلَ هَـٰذَا الوَلَدَ وَيَنْفَعَ بِهِ دِيْنَه

His Deen, that when she gives birth to a lad, she will gift this lad to Allaah for the service of His Deen, and she asked Allaah to accept this lad and benefit His Deen through him

وَعِبَادَهُ ، وَأَنْ يَكُونَ دَاعِيَاً إِلَىٰ اللهِ ، وَإِمَاماً مِنْ أَئِمَّةِ الهُدَىٰ .

And His servants, and that he should be a caller to Allaah and a leader from the leaders of guidance

٣ ـ قَالَتْ : رَبِّي إِنِّي وَضَعْتُهَا أُنْثَىٰ

She said, “O my Rabb, Indeed I have given birth to a girl.”

وَأَرَادَتِ المَرْأَةُ الصَّالِحَةُ أَمْرَاً وَأَرَادَ اللهُ أَمْرَاً ، وَاللهُ أَعْلَمُ بِمَصْلَحَةِ عِبَادِهِ ، فَإِذَا هِيَ تَلِدُ أُنْثَىٰ ، فَتَحْزَنُ

The pious woman intended something and Allaah intended something, and Allaah knows best of the convenience of His servants, so she gave birth to a girl, so she was grieved

لِذَلِكَ ، وَتَغْشَاهَا الكَآبَةُ ، وَلٰكِنَّ الوَلِيْدَةَ لَمْ تَكُنْ كَكُلِّ أُنْثَىٰ ، بَلْ كَانَتْ أَقْوَىٰ عَلَىٰ العِبَادَةِ ، وَأَعْلَىٰ هِمَّةً فِي

Upon this, and worry overcame her. But a girl is not like every girl. In fact, she had more strength in worship and had more courage in

الطَّاعَاتِ ، وَالخَيْرَاتِ مِنْ كَثِيْرٍ مِنَ الفِتْيَانِ ، وَإِذَا قَدَّرَ اللهُ ـ لِحِكْمَةٍ يَعْلَمُهَا ـ أَنْ تَكُونَ أُنْثَىٰ ، وَالنُّبُوَّةُ

Obedience and acts of goodness, (more) than many young lads. And when Allaah decides - out of wisdom He is aware of - that it should be a girl, and Nubuwwah

لاَ يَضْطَلِعُ بِأَعْبَائِهَا إلاَّ الرِّجَالُ ، فَقَدْ قَدَّرَ اللهُ أَنْ تكُوْنَ أُمّاً لِنَبِيٍّ صَالِحٍ يَكُونُ لَهُ شَأنٌ :

Cannot be borne with its responsibilities except by men, so verily Allaah decreed that she will be a mother to a pious Nabi for whom there would be greatness

﴿ إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّيٓ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ۝٣٥

When the wife of Imraan said, "O my Rabb, I vow to you what is in my belly to be free, so accept from me. Verily only you are the all seeing, the all knowing.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّيٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴾

[آلِ عِمْرَان : ٣٥ ـ ٣٦] .

When she delivered the child, she said, "My Rabb, I have delivered a girl". Allaah knows best what she

delivered. Male and female are not alike. “I shall name her Maryam and I seek your protection for her and for her offspring from the accursed Shaytaan.”

٤ ـ عِنَايَةُ اللهِ بِالْفَتَاةِ الصَّالِحَةِ

The special gaze of grace of Allaah upon the girl

وَكَانَتْ فِي كَفَالَةِ سَيِّدِنَا زَكَرِيَّا لِمَكَانَتِهَا مِنْهُ ، وَفِي رِعَايَةِ اللهِ تَعَالَىٰ ، فَكَانَ اللهُ يُكْرِمُهَا بِالثِّمَارِ وَالفَوَاكِهِ فِي

She was in the care of Zakariyya because of her relation to him and in the protection of Allaah , so Allaah would honour her with fruit

غَيْرِ أَوَانِهَا ، وَفِي غَيْرِ مَكَانِهَا ، تَأْكُلُ مِنْهَا مَا تَشَاءُ ، وَتَهَبُ مِنْهَا مَا تَشَاءُ :

Not of its time, and not of its place, she would eat from there what she wanted, and she would give what she wanted.

﴿فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا

حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ﴾ [آل عِمْرَان : ٣٧] .

Her Rabb accepted her with special acceptance, granted her an exceptional upbringing, and placed her in the custody of Zakariyya □. Whenever Zakariyya □ went into the chamber, he found food by her. He said, “O Maryam, from where did you get this?” she replied, “It is from Allaah. Allaah provides for whom He pleases without count.”

Inspiration from the merciful Rabb

وَأَلْهَمَ اللهُ زَكَرِيَّا ، وَهُوَ نَبِيٌّ مِنَ الأَنْبِيَاءِ ، وَمِنَ ٱلْعُقَلَاءِ ٱلأَذْكِيَاءِ : أَنَّ مَنْ يَقْدِرُ عَلَىٰ أَنْ يُكْرِمَ فَتَاةً

And Allaah inspired Zakariyya, and he is a Nabi from the Ambiyaa’ and from the intelligent and knowledgeable, that the being who has the power to honour this girl

صَالِحَةً ، أَخْلَصَتْ أُمُّهَا فِي النَّذْرِ بِهَا ، وَالدُّعَاءِ لَهَا ، وَأَخْلَصَتْ هِيَ فِي الطَّاعَةِ ، وَالعِبَادَةِ ، بِفَوَاكِهَ سَابِقَةٍ

Who was pious, her mother was sincere in her vow regarding her and in her du’aa’ for her, and she was sincere in obedience and worship herself, with fruit before its time

لِزَمَانِهَا ، أَوْ مُتَأَخِّرَةٍ عَنْ أَوَانِهَا ، يَقْدِرُ أَنْ يَهَبَ شَيْخاً قَدْ طَعَنَ فِي السِّنِّ وَعَلاَهُ الشَّيْبُ ، وَأَثَّرَ فِيْهِ الوَهَنُ ، وَلَدَاً قَدِ

Or passed its time, He has the power to grant an old man, who had advanced in age and was white haired and was weak, a son

انْقَطَعَ مِنْهُ الرَّجَاءُ لِعُلُوِّ السِّنِّ ، وَعُقْرِ الزَّوْجِ ، وَجَرَتِ العَادَةُ أَلاَّ يُولَدَ لِرَجُلٍ فِي هٰذِهِ الحَالِ .

Regarding whom his hope was lost because of his age, and his wife being barren, and the common occurrence was that a person would not have a child born to him in this condition

فَجَاشَتْ نَفْسُهُ ، وَعَلَتْ هِمَّتُهُ ، وَانْتَعَشَ ٱلأَمَلُ ، وَقَوِيَتِ الثِّقَةُ بِالرَّبِّ ، فَفَاضَ لِسَانُهُ بِدُعَاءٍ أَمَّنَتْ عَلَيْهِ

His soul burst with enthusiasm, and his courage lifted, and his hope was renewed, and his conviction in his Rabb was made firm, so his tongue flowed with Du’aa’, upon it was said Aameen

الْمَلَائِكَةُ ، وَتَحَرَّكَتْ بِهِ رَحْمَةُ اللهِ ، وَكَانَ كُلُّهُ إِلْهَامًا مِنَ الرَّبِّ الرَّحِيْمِ ، وَتَقْدِيْرًا مِنَ ٱلعَزِيزِ العَلِيْمِ :

By the angels, and the mercy of Allaah moved through it, and it was all inspired from the merciful Rabb, and it was destined from the overpowering, knowledgeable,

﴿هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ ۖ قَالَ رَبِّ هَبْ لِى مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ﴾ [آلِ عِمْرَان : ٣٨] .

At this point Zakariyya prayed to his Rabb saying, “My Rabb, grant me pure children from Yourself. Without doubt You hear all prayers.”

٦ ـ بِشَارَةُ وَلَدٍ

Glad tidings of a son

وَأَجَابَ اللهُ دُعَاءَهُ ، وَتَوَجَّهَتْ إِلَيْهِ البِشَارَةُ بِوَلَدٍ صَالِحٍ قَرُبَ زَمَانُ وِلَادَتِهِ .

Allaah accepted his du'aa' and glad tidings came to him of a pious son, the time of his birth was close

وَخُلِقَ الإِنْسَانُ مِنْ عَجَلٍ ، فَطَلَبَ أَمَارَةً عَلَىٰ إِمْكَانِ هَـٰذَا الحَدَثِ الكَبِيْرِ ، وَقُرْبِ ظُهُورِهِ ، فَقَالَ :

And man was created with haste (in him), so he sought a sign upon the possibility of this great event and the closeness of its appearance, so he said,

﴿رَبِّ ٱجْعَل لِّيٓ ءَايَةً ۖ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَـٰثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَٱذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِيِّ وَٱلْإِبْكَـٰرِ﴾ [آل عِمْرَان : ٤١]

He said, "My Rabb, fix a sign for me." Allaah said, "Your sign is that you shall be unable to talk to people

for three days, except by indications. Remember your Rabb abundantly and glorify Him by night and day.”

فَالْقَادِرُ الَّذِي يَسْتَطِيْعُ أَنْ يَسْلُبَ خواصَّ الأَشْيَاءِ ، فَيَجْعَلَ اللِّسَانَ النَّاطِقَ أَبْكَمَ ، لا يَسْتَطِيْعُ أَنْ يَتَحَرَّكَ بِكَلِمَةٍ ،

Therefore, the powerful being who has the ability to remove the specialty of things; will make the speaking tongue dumb, not able to move with words

يَسْتَطِيْعُ أَنْ يُودِعَ مَا شَاءَ مِنْ مَخْلُوقَاتِهِ مَا شَاءَ مِنْ خَواصَّ ، وَٱلقَوِيُّ الَّذِي يَسْتَطِيْعُ أَنْ يَمْنَعَ يَسْتَطِيْعُ أَنْ يُعْطِيَ .

He has the ability to place whatever He wants of His creation whatever specialties He wants, He has the power to stop, the ability to give

٧ ـ آيَاتُ اللهِ وَقُدْرَتُهُ

The signs of Allaah and His power

وَظَهَرَتْ آيَاتُ اللهِ ، وَقُدْرَتُهُ فِي جِسْمِهِ ، ثُمَّ فِي بَيْتِهِ ، وَأُسْرَتِهِ ، وَوُلِدَ يَحْيَىٰ ، فَقَرَّت بِهِ عَيْنُه ، وَاشْتَدَّ بِهِ أَزْرُهُ ، وَعَاشَتْ بِهِ دَعْوَتُهُ .

And the signs of Allaah became apparent, and His power in his body, then in his house, and his family, and Yahya was born and his eyes were cooled, and his power was strengthened and his call remained through him

واسْمَعُوا القرآنَ يَحْكِي هٰذِهِ القِصَّةَ تَارَةً فِي إيْجَازٍ ، وَطَوْرَاً فِي تَفْصِيْلٍ ، فَيَقُولُ :

Listen to the Qur’aan narrating this story, sometimes in short, and sometimes at length, so He says,

﴿ وَزَكَرِيَّآ إِذْ نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرْنِى فَرْدًا وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ ﴿٨٩﴾ فَٱسْتَجَبْنَا لَهُۥ وَوَهَبْنَا لَهُۥ يَحْيَىٰ وَأَصْلَحْنَا لَهُۥ زَوْجَهُۥٓ ۚ إِنَّهُمْ كَانُوا۟ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا۟ لَنَا خَٰشِعِينَ ﴾ [الأنبياء : ٨٩-٩٠] .

And when Zakariyya □ prayed, "O my Rabb, do not leave me childless when you are the best of successors." So we responded to his du'aa', gifted him with Yahya □ and cured his wife. Verily, they would hasten to perform good deeds and prayed to us in anticipation and in fear. They were humble before us."

Yahya takes the responsibility of propagation

وَيُولَدُ يَحْيَىٰ ، فَيَكُونُ قُرَّةَ عَيْنٍ لأَبَوَيْهِ ، وَخَلِيْفَةً لِوَالِدِهِ ٱلعَظِيْمِ ، فَيَضْطَلِعُ بِأَعْبَاءِ الدَّعْوَةِ إِلَىٰ اللهِ ، وَالدِّيْنِ

Yahya was born, he became the coolness of his parents' eyes and a vicegerent of his great father; he will take up the responsibility of calling to Allaah and Deen

الخَالِصِ ، وَتَظْهَرُ فِيْهِ آثارُ النَّجابةِ مُنْذُ الصِّغَرِ ، فَيُقْبِلُ عَلىٰ العِلْمِ بِشَغَفٍ ؛ وَهُوَ غُلامٌ ، وَيَتَحَلَّىٰ بِالصَّلاحِ ،

Pure, and the signs of intelligence will be shown in him from a young age, and he will turn to knowledge with keenness whilst a young lad and he will be beautified with reform

وَالتَّقْوَىٰ ؛ وَهُوَ شَابٌّ ، وَيَمْتَازُ عَنْ أَقْرَانِهِ فِي الحُبِّ ، والحَنَانِ ، والبِرِّ بِالأَبَوَيْنِ ، يُشَارُ فِي ذَلِكَ إِلَيْهِ بِالبَنَانِ ، يَقُولُ اللهُ تَعَالىٰ مُخَاطِباً لَهُ :

And Taqwa while a youth, and he will be outstanding among his peers in love, and mercy, and compassion to his parents, fingers will be pointed towards him regarding this, Allaah says addressing him,

﴿يَٰيَحْيَىٰ خُذِ ٱلْكِتَٰبَ بِقُوَّةٍ ۖ وَءَاتَيْنَٰهُ ٱلْحُكْمَ صَبِيًّا ۝١٢ وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً ۖ وَكَانَ تَقِيًّا ۝١٣

O Yahya, hold fast on to the scripture. We granted him wisdom in childhood. And compassion from ourselves and purity. He was abstinent indeed.

وَبَرًّا بِوَٰلِدَيْهِ وَلَمْ يَكُن
جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ
حَيًّا﴾ [مَرْيَم : ١٢ ـ ١٥] .

He was kind to his parents and was neither rebellious nor disobedient. Peace be on him on the day he was born, on the day that he passed away and on the day when he will be resurrected.

Story of Isa bin Maryam

١ ـ قِصَّةٌ خَارِقَةٌ لِلْعَادَةِ

A story that tears habit apart

يَجِيْءُ دَوْرُ سَيِّدِنَا عِيْسَىٰ ، وَهُوَ آخِرُ الرُّسُلِ ، قَبْلَ نَبِيِّنا مُحَمَّدٍ رَسُولِ اللهِ ﷺ وَهِيَ قِصَّةٌ تَجَلَّتْ فِيْهَا إِرَادَةُ اللهِ

The era of Isa comes, and he was the last Rasul before our Nabi Muhammad , and it is a story showing the intention of Allaah

القَاهِرَةُ ، وَقُدْرَةُ اللهِ المُطْلَقَةُ ، وَحِكْمَةُ اللهِ الدَّقِيْقَةُ ، فَأَمْرُهُ كُلُّهُ خَارِقٌ لِلْعَادَةِ ، وَوِلاَدَتُهُ خَارِقَةٌ لِلْعَادَةِ ، حَارَتْ

That is powerful and the general power of Allaah, and the deep wisdom of Allaah, so all his matters are against the norm, and his birth was against the norm, dumbfounded

فِيْهِ ٱلأَلْبَابُ ، وَنُسِخَتْ فِيْهَا القَوَانِيْنُ الطَّبِيْعِيَّةُ ، وَشَقَّ ٱلإِيْمَانُ بِهَا ، وَالتَّصْدِيْقُ لَهَا عَلَىٰ مَنْ آمَنَ بِالقَوَانِيْنِ

In it is intelligence, and the natural laws were wiped out in it, and it was difficult to believe in it, and to verify it, for those who believe in laws

الطَّبِيْعِيَّةِ كإلـٰهٍ لاَ يَزُولُ ، وَلاَ يَحُولُ ، وآمنَ بالتَّجْرِبَةِ ، والمُشَاهَدَةِ ، وَبِأَحْكَامِ الطِّبِّ ، وَالطَّبِيْعَةِ كَنَامُوسٍ

That are natural, like a deity that is not removed, and is not changed, and for those who believed in experience and witnessing and in the laws of medicine and nature like a gospel

لاَ يَتَغَيَّرُ ، وَلاَ يَتَبَدَّلُ ، وَجَهِلَ قُدْرَةَ اللهِ الَّتِيْ أَحَاطَتْ بِكُلِّ شَيْءٍ ، وَغَلَبَتْ عَلَىٰ كُلِّ شَيْءٍ ، وَإِرَادَتَهُ الَّتِيْ لاَ يَحُوْلُ

That is not changed, and is not altered, and for those who are unaware of the power of Allaah that surrounds

everything, and overpowers everything, and His will that nothing changes

دُوْنَهَا شَيْءٌ : ﴿ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴾ [يسٓ : ٨٢] .

Before it. When he wills anything, His only command is to say, “Be.” And it comes into being.

وَهَانَ هَـٰذَا ٱلْإِيْمَانُ عَلَىٰ مَنْ آمَنَ بِاللهِ كَإِلٰهٍ قَادِرٍ مُرِيْدٍ ، خَالِقٍ صَانِعٍ ، ﴿ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴾ [الحشر : ٢٤] .

The Creator, the perfect maker, the fashioner who has the most beautiful names. Whatever is in the heavens and the earth glorifies Him. He is the mighty, the wise.

وَآمنَ بِخَلْقِ آدَمَ مِنْ مَاءٍ ، وَطِيْنٍ ، وَمِنْ غَيْرِ أُمٍّ ، وَأَبٍ ، وَوِلَادَةٌ مِنْ أُمٍّ غَيْرِ أَبٍ أَهْوَنُ ، وَأَيْسَرُ لِلتَّصْدِيْقِ مِنْ

And to believe in the creation of Aadam from water and sand and without a mother and father and without being born from a mother without a father is easier than it is to verify

وِلَادَةٍ مِنْ غَيْرِ أُمٍّ ، وَأَبٍ ، لِذَلِكَ يَقُوْلُ اللهُ تَعَالَىٰ : ﴿ إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴾ [آلِ عِمْرَان : ٥٩] .

Birth without a mother and a father. For this reason, Allaah says, 'Verily the likeness of Isa with Allaah is as the likeness of Aadam . He created him from clay then said to him, "Be." And he became.

٢ ـ أَمْرٌ كُلُّهُ عَجَبٌ

The entire matter is strange

وَأَمْرُ سَيِّدِنَا عِيْسَىٰ كُلُّهُ عَجَبٌ ، وَقَدْ كَانَتْ وِلَادَتُهُ فِي عَصْرٍ بَلَغَتْ فِيْهِ « يُوْنَان » أَوْجَها فِي العُلُومِ العَقْلِيَّةِ ، وَالرِّيَاضِيَّةِ ، وَكَانَتْ لِلطِّبِّ دَوْلَةٌ ، وَصَوْلَةٌ .

The entire matter of Isa is strange, his birth was in an era when the Greeks had developed in logical sciences and exercises and medicine ruled and was overpowering

٣ ـ خُضوعُ اليَهُوْدِ للأَسْبَابِ الظَّاهِرَةِ

The Jews bow before apparent causes/means

وَخَضَعَ ٱليَهُودُ ـ وَهُمْ أُمَّةٌ كَثُرَ فِيْهَا ٱلأَنْبِيَاءُ ـ لِلْعُلُومِ السَّائِدَةِ فِي عَصْرِهِمْ ، وَاشْتَهَرَ فِيْهِمْ إِنْكَارُ الرُّوْحِ ،

The Jews bowed - while they were a nation among whom were many Ambiyaa’ - to the common sciences in their era and rejection of the soul was famous among them

وَمَا يَتَّصِلُ بِهَا ، وَاعْتَادُوا أَنْ يُفَسِّرُوا كُلَّ مَا يَرَوْنَهُ تَفْسِيْرَاً مَادِّيَّاً ، فَلاَ وُجُوْدَ لِشَيْءٍ عِنْدَهُمْ ، وَلاَ إِمْكَانَ لِحَادِثٍ

And whatever was linked to it, and they became accustomed to interpreting everything they saw with a materialistic explanation, so there was no existence of anything according to them and there was no possibility of anything happening

إلاَّ بِالسَّبَبِ ، وَٱلعِلَّةِ ، فَكَانَتِ ٱلمُعْجِزَةُ الَّتِي أَكْرَمَ اللّٰهُ بِهَا سَيِّدَنا عِيْسَىٰ عِلاَجاً لِلْعَقْلِ المَادِّيِّ الضَّيِّقِ ، وَحَاجَةِ العَصْرِ ، وَنِدَاءِ الزَّمَانِ .

Except with a cause and reason. The miracle that Allaah blessed Isa with was a treatment for their materialistic minds that were straitened and it was the need of the time and call of the era

وَأَمْعَنَ اليَهُودُ فِي ٱلوُقُوفِ عِنْدَ الظَّاهِرِ ، وَالتَّمَسُّكِ
بِالقُشُوْرِ دُوْنَ اللُّبَابِ ، وَالتَّشَبُّثِ بِالمَظَاهِرِ دُوْنَ

The Jews exaggerated in standing before the apparent, and by holding onto the shell without the essence, and by sticking to the apparent scene rather than

الحَقِيْقَةِ ، وَغَلَوْا فِيْ تَقْدِيْسِ العُنْصُرِ ، وَالدَّمِ ، وَفِي حُبِّ
المَالِ ، وَالمَادَّةِ ، وَانْهَمَكُوا فِي ٱلحَيَاةِ ٱنهِمَاكاً زَائِداً ،

The reality and they were extreme in honouring the basis and blood and in the love of wealth and matter, and they went deep into life and were engaged a great deal in it

وَقَسَتْ قُلُوبُهُمْ ، وَجَفَتْ طَبَائِعُهُمْ ، فَلَا يَرِقُّونَ
للضَّعِيفِ ، وَلَا يَعْطِفُونَ عَلَىٰ الفَقِيْرِ ، وَيُعَامِلُونَ مَنْ

Their hearts hardened, and their nature became dry, they would not be soft towards the weak, and they were not merciful to the poor, and they treated

لاَ يَجْرِي فِي عُرُوقِهِ الدَّمُ الإسْرَائِيلِيُّ مُعَامَلَةَ الحَيَوانَاتِ ، وَالكِـــلاَبِ ، أَوِ الجَمَـــادَاتِ ؛ الَّتِـــي لاَ رُوْحَ فِيْهَـــا ،

Those in whose veins Israa'eeli blood did not flow, the treatment of animals and dogs or solid things which did not have a soul

وَيَخْضَعُون لِلأَقْوِيَاءِ الأَغْنِيَاءِ ، وَيَتَجَبَّرُوْنَ عَلَىٰ الصِّغَارِ الفُقَرَاءِ ، وَيَقْسُون عِنْدَ القُدْرَةِ ، وَيَلِيْنُونَ عِنْدَ العَجْزِ ،

And they bowed before the strong and wealthy and they oppressed the small and weak, and they had hard hearts when powerful and they were soft when they were helpless

وَقَدْ وَلَّدَتْ فِيْهِمْ حَيَاةُ الذُّلِّ ، وَالعُبُودِيَّةِ الَّتِي عَاشُوهَا فِي الحُكْمِ الرُّومَانِيِّ ـ الَّذِي دَامَ مُدَّةً طَوِيْلَةً فِي سُوْرِيَّةَ ،

A life of disgrace was created amongst them, and a life of servitude under the Roman law, that remained for a long time in Syria

وَفِلَسْطِيْنَ ـ النِّفَاقَ ، وَالخُنُوعَ ، وَالتَّحَيُّلَ ، وَالدَّهَاءَ ، واللُّجُوءَ إِلَىٰ المُؤَامَرَةِ وَالسِّرِّيَّةِ .

And Palestine, and hypocrisy, and treachery, and plotting, and trickery and they took refuge in conspiracies and secrets

٤ ـ اسْتِخْفافٌ ، وتَمَرُّدٌ

Triviality and rebellion

ووَلَّـدَ فِيْهِـمُ الاسْتِخْفَـافُ بِـالأَنْبِيَـاءِ ، وَالاجْتِـرَاءُ عَلَيْهِمْ ؛ حتَّىٰ بِالقَتْلِ ، وَالتَّعامُلُ بِالرِّبَا ، والْعَبَثُ

Regarding the Ambiyaa to be trivial was created amongst them, and being bold with them, to the extent of killing, and dealing in usury and playing

بِالتَّعَالِيْمِ الدِّيْنِيَّة الغِلْظَةَ ، وَالْجَفَافَ ، وَضَعْفَ العَاطِفَةِ الإنْسَانِيَّةِ ، وَتَجَرَّدَتْ قُلُوبُ كَثِيْرٍ مِنْهُمْ مِنْ حُبِّ اللهِ

With the teaching of religion made them harsh and hard-hearted and being weak in human love, many of their hearts were empty of the love of Allaah

الخَالِصِ ، وَالرَّحْمَةِ عَلَىٰ الإنْسَانِ ـ مَهْمَا كَانَ أَصْلُهُ ، وفَصْلُهُ ـ وَاحْتِرامِ الإنسانِيَّةِ ، وَكَادُوا يَنْسَوْنَ مَعَانِيَ

That is sincere, and mercy to people, no matter what type of people they could be, and honour for man, and they probably forgot the meanings of

الْمُوَاسَاةِ وَٱلْمُسَاوَاةِ ، وَٱلبِرِّ ، وَٱلكَرَمِ ، وَكَانُوا يُؤْمِنُونَ بِالنُّبُوءَاتِ ، وَالرِّسَالاَتِ ، وَقَدْ كَثُرَتْ فِيْهِمُ الأَنْبِيَاءُ ،

Well-wishing and equality, piety and honour, whereas they would believe in Nubuwwah and Risaalat and there were many Ambiyaa among them

وزخرتْ صُحُفُه ؛ بِأَخْبَارِهِمْ ، وَلٰكِنَّهُمْ قَدْ أَصْبَحُوا فِي الزَّمَنِ الأَخِيْرِ لاَ يُؤْمِنُونَ إلاَّ بِمَا وَافَقَ هَوَاهُمْ ، وَأَيَّدَهُمْ

The scriptures were filled with information regarding them but in the last era they began to believe only in that which suited their desires, and that which helped them

فِي سِيْرَتِهِمْ ، وَأَخْلاَقِهِمْ ، أَمَّا مَنِ انْتَقَدَهُمْ ، وَحَاسَبَهُمْ ، وَدَعَاهُمْ إِلىٰ الدِّينِ الصَّحِيْحِ ، وَٱلحَقِّ

in their lives and their character. As for the person who criticized them and took them to task and called them to the true religion, and the truth

الصَّرِيْحِ ، وَإِصْلاَحِ ٱلْحَالِ ؛ عَادَوْهُ ، وَحَارَبُوهُ ، وَكَانَتْ عِنْدَهُمْ جَرَاءَةٌ عَلَىٰ البُهْتِ ، وَالافْتِرَاءِ ، وَكِتْمَانِ الحَقِّ ، وَشَهَادَةِ الزُّورِ .

Which was clear, and to reform of their condition, they bore enmity for him, and fought him, and they had the audacity to level accusations, and fabricate stories, and hide the truth and give false testimony

٥ ـ نِعْمَةُ اللهِ عَلَىٰ بَنِي إِسْرَائِيْلَ

Bounty of Allaah on the Bani Israa'eel

وَكَانُوا أُمَّةً تَمْتَازُ عَنِ الأُمَمِ ٱلْمُعَاصِرَةِ لَهُمْ بِعَقِيْدَةِ التَّوْحِيْدِ ، وَذَلِكَ سِرُّ تَفْضِيْلِهِمْ عَلَىٰ غَيْرِهِمْ حِيْنَئِذٍ ، وَقَدْ

They were such a nation that was distinguished from the nations of their time on account of the belief of Tauheed, and that was the secret of their virtue over the others at that time, and verily

قَالَ اللهُ تَعَالَىٰ : ﴿ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ﴾ [البقرة : ١٢٢] .

Allaah said, “O Bani Israa’eel, remember my favour that I gave you and that I preferred you above the universe.”

٦ - نُكْرَانٌ لِلْجَمِيْلِ

Rejection of bounties

وَلَـٰكِنْ تَسَرَّبَتْ إِلَيْهِمْ بِحُكْمِ الاخْتِلَاطِ ، وَمُجَاوَرَةِ الشُّعُوبِ الْمُشْرِكَةِ الوَثَنِيَّةِ ، وَبِطُولِ العَهْدِ بِتَعَالِيْم

However, it became ingrained in them - on account of mixing and being neighbours to the polytheistic tribes and idol worshippers, and through being far from the teachings

الأَنْبِيَاءِ ، عَقَائِدُ زَائِفَةٌ ، وَعَادَاتٌ جَاهِلِيَّةٌ ، وَقَدْ عَبَدُوا العِجْلَ فِي مِصْرَ ، وَبَالَغُوا فِي تَقْدِيْسِ عُزَيْرٍ ، وَتَعْظِيْمِهِ ،

Of the Ambiyaa’ - corrupt beliefs and ignorant habits and they had worshipped the calf in Egypt and they exaggerated in honouring Uzayr and revering him

حَتَّىٰ تَخَطَّوا بِهِ حُدُوْدَ البَشَرِيَّةِ ، وَبَلَغَتْ بِهِمُ الوَقَاحَةُ إِلَىٰ أَنْ نَسَبُوا بَعْضَ أَعْمَالِ الشِّرْكِ وَالوَثَنِيَّةِ ، وَأَعْمَالِ السِّحْرِ ،

Until they even surpassed the limits of being human regarding him, and shamelessness in them reached the limit such that they attributed some polytheistic actions to them and idol worship too. In addition, (they attributed) magic

وَالكُفْرِ ، وَالأَفْعَالِ الشَّنِيْعَةِ إِلَىٰ بَعْضِ الأَنْبِيَاءِ ، وَلَمْ يَتَّقُوا اللهَ فِيْهِمْ .

and disbelief and the worst of actions to some of the Ambiyaa' and they did not fear Allaah regarding them.

٧ ـ زَهْوٌ وَإِدْلالٌ

Pride and haughtiness

وَكَانُوا رَغْمَ كُلِّ ذَلِكَ شَدِيْدِي الإِدْلاَلِ بِالنَّسَبِ ، شَدِيْدِي الاعْتِمَادِ عَلَىٰ الأَمَانِي ، وَالأَحْلاَم ، يَقُولُوْنَ :

Despite all this, they had great pride on their lineage, great belief in their hopes and dreams, they would say,

﴿ نَحْنُ أَبْنَٰٓؤُاْ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ ﴾ [المَائِدَة : ١٨] . وَيَقُوْلُوْنَ : ﴿ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَةً ﴾ [البَقَرَة : ٨٠] .

We are the sons of Allaah and His loved ones. They would say, “The fire will touch us only for a limited number of days.”

٨ ـ ولادَةُ ٱلمَسِيْح تتحدّى ٱلمَحْسُوسَ ٱلمَعْرُوف

The birth of Isa challenges famous and known things

وَكَـانَـتْ وِلاَدَةُ ٱلمَسِيْـحِ ، وَحَيَـاتُـهُ ، وَدَعْـوَتُـهُ ، وَمَعِيْشَتُهُ تَحَدِّياً لِكُلِّ ذَلِكَ ، تَحَدِّياً لِلْمَحْسُوسِ المُقَرَّرِ ،

The birth of Isa and his life and his call and living opposed all this, it opposed the established perceptions

تَحَدِّياً لِلأَعْرَافِ الشَّائِعَةِ ، وَالعَادَاتِ المُتَّبَعَةِ ، وَٱلقَوَانِيْنِ ٱلمَرْسُومَةِ ، وَالمُثُلِ العُلْيَا الَّتِي تُؤْمِنُ بِهَا ٱليَهُودُ ،

It opposed the customs that were spread out, and habits that were followed, and customary rules, and lofty ideals in which the Jews believed

وَالغَايَاتِ الَّتِي يَتَنَافَسُونَ فِيْهَا ، وَيَتَقَاتَلُونَ عَلَيْهَا ، فَوُلِدَ مِنْ طَرِيقَةٍ غَيْرِ مَأْلُوْفَةٍ ، وَكَلَّمَ النَّاسَ فِي المَهْدِ ، وَنَشَأَ فِي

And the habits through which they competed with others, and they argued upon. He was born in an unusual way and he spoke to the people in the cradle and he grew up in

أَحْضَانِ أمٍّ فَقِيْرَةٍ مُتَبَتِّلَةٍ ، وَعَاشَ فِي جَوٍّ مَلِيْءٍ بِالطَّعْنِ ، وَالقَدْحِ ، بَعِيْدٍ عَنْ مَظَاهِرِ العَظَمَةِ ، وَالغِنَىٰ ، يُجَالِسُ

The lap of poor mother who stayed away from others and he lived in such an environment that was filled with accusations and evil, far from the show of greatness and wealth, he would sit

الفُقَرَاءَ ، وَيُؤَاكِلُهُمْ ، وَيَحْنُو عَلَيْهِمْ ، وَيُوَاسِي الضُّعَفَاءَ ، وَالغُرَبَاءَ ، وَلاَ يُفَرِّقُ بَيْنَ فَقِيْرٍ ، وَغَنِيٍّ ، وحَاكِمٍ ، وَمَحْكُومٍ ، وَشَرِيْفٍ ، وَوَضِيْعٍ .

With the poor and eat with them, and have mercy on them, and he would console the weak and poor, and he would not differentiate between the poor and the rich and the ruler and the ruled and the noble and the lowly

٩ ـ معجزاتُ المسيح

Miracles of Maseeh

وَأَكْرَمَهُ اللهُ بِالنُّبُوَّةِ ، وَٱلوَحْيِ ، وَآتَاهُ الإِنْجِيْلَ ، وَأَيَّدَهُ بِرُوحِ ٱلقُدُسِ ، وَالمُعْجِزَاتِ البَاهِرَةِ ، يَشْفِي اللهُ بِهِ

Allaah honoured him with Nubuwwah and revelation and gave him the Injeel and helped him with the noble soul, and clear miracles, Allaah would cure through him

المَرْضَىٰ الَّذِيْنَ عَجَزَ عَنْ مُدَاوَاتِهِم الأَطِبَّاءُ ، وَيُبْرِئُ ٱلأَكْمَهَ ، وَالأَبْرَصَ ، وَيُحْيِي ٱلمَوْتَىٰ بِإِذْنِ اللهِ ، وَيَخْلُقُ

The sick for whom the doctors gave up in their treatment, and he would cure the blind and the leper, and he would give life to the dead with the permission of Allaah and he would create

لِلنَّاسِ مِنَ الطِّيْنِ كَهَيْئَةِ الطَّيْرِ ، فَيَنْفُخُ فِيْهِ ، فَيَكُونُ طَيْراً بِإِذْنِ اللهِ ، وَيُنْبِئُ بِمَا يَأْكُلُهُ النَّاسُ ، وَيَدَّخِرُونَهُ فِي بُيُوتِهِمْ .

For people, out of clay, a shape like that of a bird and he would blow into it, and it would become a bird by the permission of Allaah, and he would inform people of what they would eat and store in their homes

فَيُعِيْدُ كُلُّ ذَلِكَ الثِّقَةَ بِمَا جَاءَ فِي التَّوْرَاةِ مِنْ خَبَرِ مُعْجِزَاتِ الرُّسُلِ ، وَأَخْبَارِ القُدْرَةِ الإِلـٰهِيَّةِ ، وَيُجَدِّدُ

He would repeat all that reliable information that came in the Taurah regarding the miracles of the Rasuls and the information of the power of Allaah and he would renew

الإِيْمَانَ بِهَا ، وَيُقَرِّبُ العِبَادَةَ لِلْحِسِّ ، وَالتَّجْرِبَةِ ، فَقَامَ الَّذِيْنَ يُنْكِرُونَ سَعَةَ ٱلقُدْرَةِ الإِلـٰهِيَّةِ ، وَقُوَّةَ الإِرَادَةِ

Faith in it, and he would belie worship of perceived things and experience, so those who would reject the broadness of Divine power and the power of will

الرَّبَّانِيَّةِ ، فَقَرَّرُوا أَنْ لاَ جَدِيْدَ ، وَأَنْ لاَ مَزِيْدَ فِيمَا عَلِمُوهُ ، وَشَاهَدُوهُ .

Of the Rabb, they insisted that there is nothing new and no increase in that which they learnt and witnessed

١٠ - دَعْوَتُهُ إِلَىٰ الدِّيْنِ ، وَتَكْذِيْبُهُ اليَهُوْدَ

His call to Deen and the rejection of the Jews

وَكَذَّبَ ٱليَهُودَ فِي كَثِيْرٍ مِمَّا تَخَيَّلُوهُ ، وغَلَوا فِيْهِ ، وَحَرَّمُوا مَا أَحَلَّه اللهُ ، وَأَحَلُّوا مَا حَرَّمَهُ اللهُ ، فَقَامَ

The Jews belied many things they thought and they exaggerated in, and they forbade what Allaah permitted and they permitted what Allaah forbade, so he stood up

يَدْعُوهُمْ إِلىٰ رُوْحِ الدِّيْنِ ، وَلُبَابِهِ ، وَأَصْلِهِ ، وَحَقِيْقَتِهِ ، وَٱلحُبِّ للهِ حُبَّاً يَغْلِبُ عَلَىٰ كُلِّ حُبٍّ ، وَالرَّحْمَةِ عَلَىٰ

Calling them to the soul of Deen, and its essence and its origin and its reality and to love for Allaah, such love that overpowers everything and mercy upon

الإِنْسَانِيَّةِ ، وَاحْتِرَامِهَا ، وَالمُوَاسَاةِ لِلْفُقَرَاءِ ، وَيَدْعُوهُم إِلَىٰ التَّوْحِيْدِ الخَالِصِ ، وَرَفْضِ كُلِّ مَا دَخَلَ عَلَىٰ دِيْنِ الأَنْبِيَاءِ مِنْ عَادَاتٍ جَاهِلِيَّةٍ ، وَعَقَائِدَ بَاطِلَةٍ .

Humanity, and honouring them, and befriending the poor, and calling them to pure Tauheed, and removing

everything that entered into the Deen of the Ambiyaa from the habits of ignorance and baseless beliefs.

١١ ـ اليَهودُ ينْصِبُون لهُ ٱلحَرْبَ

The Jews lay the foundation of war with him

وَشَقَّ كُلُّ ذَلِكَ عَلَىٰ ٱليَهُوْدِ ، وَنَصَبُوا لَهُ ٱلحَرْبَ ، وَرَمَوْهُ عَنْ قَوْسٍ وَاحِدَةٍ ، وَرَشَقُوهُ بالتُّهَمِ ، والقَذَائِفِ ،

All this was difficult upon the Jews, and they laid the foundation of war with him and they fired at him from a single quiver, they levelled accusations against him, and they slandered him

وتَنَاوَلُوهُ بِالسَّبِّ القَبِيْحِ ، وَالقَوْلِ البَذِيءِ ، وَتَنَاوَلُوا أُمَّهُ مَرْيَمَ ٱلبَتُولَ بِالقَذْفِ ، وَالطَّعْنِ ، وَعَاكَسُوهُ ،

And they swore at him badly, and spoke evil, and they included his chaste mother in the accusations and slander and they opposed him

وَطَارَدُوهُ ، وَأَهَاجُوا لَهُ الأَوْبَاشَ ، وَسَدُّوا فِي وَجْهِهِ الطُّرُقَ .

And banished him and incited the evil against him, and they closed the paths in his face

Story of Isa in the Qur’aan

ثُمَّ أَرَادُوا قَتْلَهُ ، والتَّخَلُّصَ مِنْهُ ، فَحَمَاه اللهُ ، وَرَدَّ كَيْدَهُمْ عَلَيْهِمْ ، وَرَفَعه إِلَيْهِ ، وَكَرَّمَهُ . اقْرَؤُوا قِصَّتَهُ فِي القُرْآنِ :

Then they intended to kill him, and free themselves of him, so Allaah protected him and returned their plots on them, and lifted him to Himself, and honoured him. Read his story in the Qur’aan,

﴿ إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ ﴿٤٥﴾

When the angels said, “O Maryam, indeed Allaah conveys to you the good news of a word from Him. His name will be Al Maseeh, Isa the son of Maryam. He shall be celebrated in this world and in the Aakhirah and he will be from among those brought close.”

وَيُكَلِّمُ ٱلنَّاسَ فِي ٱلۡمَهۡدِ وَكَهۡلٗا وَمِنَ
ٱلصَّٰلِحِينَ ﴿٤٦﴾ قَالَتۡ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٞ وَلَمۡ يَمۡسَسۡنِي بَشَرٞۖ قَالَ
كَذَٰلِكِ ٱللَّهُ يَخۡلُقُ مَا يَشَآءُۚ إِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٤٧﴾

He shall speak to people from his cradle and when middle-aged, he shall be among the pious. She said, “O my Rabb, how can I bear a child when no man has touched me?” he replied, “It shall be such. Allaah creates whatever He wills. When he decides anything, He merely says, ‘Be’ and it becomes.”

وَيُعَلِّمُهُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ ﴿٤٨﴾ وَرَسُولًا إِلَىٰ
بَنِيٓ إِسۡرَٰٓءِيلَ أَنِّي قَدۡ جِئۡتُكُم بِـَٔايَةٖ مِّن رَّبِّكُمۡ أَنِّيٓ أَخۡلُقُ لَكُم
مِّنَ ٱلطِّينِ كَهَيۡـَٔةِ ٱلطَّيۡرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيۡرَۢا بِإِذۡنِ ٱللَّهِۖ
وَأُبۡرِئُ ٱلۡأَكۡمَهَ وَٱلۡأَبۡرَصَ وَأُحۡيِ ٱلۡمَوۡتَىٰ بِإِذۡنِ ٱللَّهِۖ وَأُنَبِّئُكُم
بِمَا تَأۡكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لَّكُمۡ إِن
كُنتُم مُّؤۡمِنِينَ ﴿٤٩﴾

He shall teach him the book, wisdom, the Torah and the Injeel. A Rasul to the Bani Israa’eel, ‘Indeed I come to you with a sign from your Rabb. I can fashion for you out of clay the likeness of a bird, then breath onto it and it becomes bird by the permission of Allaah. I cure him

who was born blind and the leper, and I raise the dead with the permission of Allaah. I can inform you of what you eat and what you store in your homes. Surely in this is a sign for you if you are believers.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ ٱلتَّوْرَىٰةِ وَلِأُحِلَّ
لَكُم بَعْضَ ٱلَّذِى حُرِّمَ عَلَيْكُمْ ۚ وَجِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ ۖ
فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿٥٠﴾

I confirm the Torah that was before me, to make lawful for you some of that which was forbidden for you and I come to you with a sign for your Rabb. So fear Allaah and obey me.

إِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۗ هَٰذَا صِرَٰطٌ
مُّسْتَقِيمٌ ﴿٥١﴾ ۞ فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ
أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ
وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

Verily Allaah is my Rabb and your Rabb, so worship Him. This is the straight path. When Isa □ sensed kufr from them, he said, “Who shall be my helpers towards Allaah?” the disciples replied, “We shall be the helpers (of the deen of) Allaah. We believe in Allaah and you be the witness that we are indeed Muslims.”

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٥٣﴾ وَمَكَرُوا۟ وَمَكَرَ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٥٤﴾

Our Rabb, we believe in what You have revealed and we have followed the Rasul, so record us among those who have testified. They planned and Allaah planned, and Allaah is the best of planners.

إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُوا۟ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۖ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

When Allaah said, “O Isa, I shall take you away, raise you to Me, purify you from those who disbelieve and make those who follow you above those who disbelieve until the day of Qiyaamah. Then to Me shall you all return and I shall judge between you concerning those things about which you differed.”

فَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٥٦﴾ وَأَمَّا

ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّـٰلِمِينَ ﴿٥٧﴾

As for the disbelievers, I shall punish them with a severe punishment in the world and in the Aakhirah. They will have no helpers. As for those who have Imaan and do righteous acts, they will be given their rewards in full. Allaah does not like the oppressors.

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ ٱلْـَٔايَـٰتِ وَٱلذِّكْرِ ٱلْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ﴾

[آل عمران : ٤٥ ـ ٦٠] .

These are from the Aayaat and wise reminders that we recite to you. Verily the likeness of Isa □ with Allaah is as the likeness of Aadam □. He created him from clay then said to him, ‘Be’ and he became. This is the truth from your Rabb so do not be of those who doubt.

His life and call in the Qur’aan

وَاقْرَؤُوا وَصْفَهُ تَعَالَىٰ لِسِيْرَتِهِ ، وَدَعْوَتِهِ ، فِي

قَوْلِهِ :

Read his description by Allaah , and his call in His verses,

﴿قَالَ إِنِّي عَبْدُ ٱللَّهِ ءَاتَىٰنِيَ ٱلْكِتَٰبَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِي بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ﴿٣١﴾

He said, "I am a slave of Allaah. Allaah gave me a scripture and made me a Nabi. Allaah blessed me wherever I may be and has commanded me to perform Salaah and to pay zakaah as long as I remain alive."

وَبَرًّۢا بِوَٰلِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَٱلسَّلَٰمُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا﴾ [مريم : ٣٠ - ٣٣] .

Allaah has also made me kind to my mother and has not made me a tyrant and a wretched person. Peace be on me the day I was born, on the day death comes to me, and the day when I shall be resurrected.

١٤ - صِرَاعٌ قَدِيمٌ

An old battle

وَوَقَع لِسَيِّدِنَا عِيسَىٰ مَا وَقَعَ لِلأَنْبِيَاءِ قَبْلَهُ ، فَابْتَعَدَ عَنْهُ الرُّؤَسَاءُ ، وَالزُّعَمَاءُ ، وَهَجَرَهُ الأَغْنِيَاءُ ،

And it happened for Isa what happened to the Ambiyaa before him, the leaders influential people went far from him, and the wealthy abandoned him

وَالأَقْوِيَاءُ ، وَرَأَوا فِي الإِيْمَانِ بِهِ ، وَاتِّبَاعِهِ غَضَاضَةً ، وَعَيْباً ، وَشَقَّ عَلَيْهِمُ التَّنَازُلُ عَمَّا كانُوا عَلَيْهِ مِنْ رِيَاسَةٍ ،

And powerful, and they saw lowliness and fault in believing in him and following him, and it was difficult for them to descend from what they were; in leadership

وَزَعَامَةٍ ، وَامْتِيَازٍ ، وَسِيَادَةٍ ، وَصَدَقَ قَوْلُ اللهِ تَعَالَىٰ :

﴿ وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿٣٤﴾ وَقَالُوا۟ نَحْنُ أَكْثَرُ أَمْوَٰلًا وَأَوْلَٰدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴾

[سبأ : ٣٤ ـ ٣٥] .

And influence, and being distinguished and being in position and the speech of Allaah is true, "Whenever we sent a warner to a town, the affluent people said, "We disbelieve in what has been sent with you." They said, "We possess more wealth and more children than you. We can never be punished."

The Imaan of the general people and the poor

وَلَمَّا يَئِسَ عِيْسَىٰ مِنْهُمْ ، وَشَاهَدَ فِيْهِمُ العِنَادَ ، وَالْكُفْرَ ، وَرَأَىٰ أَنَّهُمْ قَدْ جَحَدُوا بِمَا جَاءَ بِهِ مِنْ آيَاتٍ

When Isa □ became despondent of them, and he saw stubbornness in them and disbelief in them, and he saw that they rejected whatever verses he brought along

بَيِّنَاتٍ ، وَمُعْجِزَاتٍ بَاهِرَاتٍ اسْتَيْقَنَتْهَا أَنْفُسُهُمْ ، وَاسْتَصْغَرُوه ؛ لأَنَّه لَمْ يَكُنْ صَاحِبَ حَوْلٍ ، وَطَوْلٍ ،

That were clear, and clear miracles which he had conviction in himself and they understood it to be small because he was not a person of strength and power

أَقْبَلَ عَلَىٰ عَامَّةِ النَّاسِ ، وَفُقَرَائِهِمْ ، وَقَدْ لاَنَتْ قُلُوبُهُمْ ، وَصَفَتْ نُفُوسُهُمْ ؛ لأَنَّهُمْ يَأْكُلُونَ بِكَدِّ يَمِيْنِهِمْ وَعَرَقِ

He turned to the general people and the poor and their hearts were soft, and their souls were clear because they ate from the effort of their hands and the sweat

جَبِيْنِهِمْ ، لاَ يَتَفَاخَرُونَ بِنَسَبٍ ، وَلاَ يَتَطَاوَلُونَ بِجَاهٍ ، وَمَنْصِبٍ ، فَآمَنَتْ مِنْهُمْ طَائِفَةٌ ، فِيْهَا القَصَّارُون ، وَفِيْهَا صَيَّادُو الأَسْمَاكِ ، وَفِيْهَا أَهْلُ الحِرَفِ ، وَالمِهَنِ .

of their foreheads, they did not pride over their lineage and they were not proud over position and standing. So, a group of them believed, among them were washer men and among them were fishermen and among them were people of professions and people of service

١٦ ـ نَحْنُ أَنْصَارُ اللهِ

We are the helpers of Allaah

فَآمَنُوا بِالْمَسِيْحِ ، وَالْتَفُّوا حَوْلَهُ ، وَوَضَعُوا أَيْدِيَهُمْ فِي يَدَيْهِ ، وَقَالُوا : ﴿نَحْنُ أَنصَارُ ٱللَّهِ﴾ [آل عمران : ٥٢] .

So they believed in Maseeh and they gathered around him and they placed their hands in his hands and they said, “We are the helpers of Allaah.”

يَقُولُ اللهُ تَعَالَىٰ : ﴿ ۞ فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

Allaah □ says, “When Isa □ sensed kufr from them, he said, “Who shall be my helpers towards Allaah?” the disciples replied, “We shall be the helpers (of the deen of) Allaah. We believe in Allaah and you be the witness that we are indeed Muslims.”

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴾ [آل عمران : ٥٢ - ٥٣] .

Our Rabb, we believe in what You have revealed and we have followed the Rasul, so record us among those who have testified.

١٧ ـ سِيَاحَةٌ وَدَعْوَةٌ

His journeys and his call

وَكَانَ سَيِّدُنَا عِيْسَىٰ يَقْضِي أَكْثَرَ أَوْقَاتِهِ فِي السِّيَاحَةِ ، وَالانْتِقَالِ مِنْ مَكَانٍ إِلَىٰ مَكَانٍ ، يَدْعُو بَنِي إِسْرَائِيْلَ

Isa used to spend most of his time in travel and moving from one place to another place, calling the Bani Israa’eel

إِلَىٰ اللهِ ، وَيَهْدِي خِرافَهُمُ الضَّالَّةَ إِلَىٰ رَبِّهَا ، وَسَيِّدِهَا ، وَيَتَّفِقُ لَهُ فِي هَـٰذِهِ الجَوْلَاتِ ، والرَّحَلاتِ ٱلْيُسْرُ

To Allaah, and guiding the drowning and astray to their Rabb and their master, he faced in these travels and moving, ease

وَالعُسْرُ ، وَالضِّيْقُ والرَّخَاءُ ، وَيَتَحَمَّلُ ذَلِكَ صَابِرَاً ، وَيَقْبَلُ هَـٰذَا شَاكِراً ، وَيَصْبِرُ عَلَىٰ الجُوْعِ ، وَيَجْتَزِئُ بِمَا يَسُدُّ الرَّمقَ .

And difficulty and straitened conditions and prosperity, and he tolerated this patiently, and he accepted this

gratefully and he was patient upon hunger and he would suffice on that which a person could survive on

١٨ ـ الحَوارِيُّون يَطْلُبُون مَائِدَةً مِنَ السَّمَاءِ

The companions seek a food cloth from the sky

أَمَّا الحَوَارِيُّونَ ؛ فَلَمْ يَكُونُوا بِمَنْزِلَتِهِ مِنَ الصَّبْرِ ، وَالجِدِّ ، والتَّقَشُّفِ ، وَالزَّهَادَةِ ، وَأَصَابَهُمْ شَيْءٌ مِنْ

As for the companions (hawaariyeen), they did not have this level of patience and effort, and abstinence and part of that reached them

ذَلِكَ ، فَطَلَبُوا مِنْ سَيِّدِنَا عِيسَىٰ أَنْ يَسْأَلَ اللهَ أَنْ يُنْزِلَ لَهُمْ مَائِدَةً مِنَ السَّمَاءِ يَأْكُلُونَ مِنْهَا ، وَيَشْبَعُونَ بَعْدَ جُوعٍ ، وَيَنْعَمُونَ بَعْدَ عَنَاءٍ .

So they requested Isa to ask Allaah to send for them a food cloth from the sky from which they could eat, and they could be satiated after hunger and they could enjoy comfort after difficulty.

١٩ ـ سُوْءُ أَدَبِ

Bad manners

وَلَمْ يَكُونُوا مُتأَدِّبِيْنَ فِي سُؤَالِهِمْ ؛ فَقَالُوا : ﴿هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ﴾ . وَلَمْ يُعْجِبْ

They were not mannerly in their question. They said, "Is your Rabb able to send to us a set table (continuously) from the skies?" and he was not surprised,

عِيْسَىٰ سُؤَالُهُمْ ، وكَرِهَ الأُسْلُوبَ الَّذِي خَاطَبُوهُ بِهِ ، وَالأَنْبِيَاءُ جَمِيْعاً يُطَالِبُونَ أُمَمَهُمْ بِالإِيْمَانِ بِالْغَيْبِ ،

i.e. Isa , by their question, and he disliked they way they addressed him regarding it, and all the Ambiyaa request their nations to believe in the unseen

وَيُكَلِّفُونَهَا إِيَّاهُ ، وَلَيْسَتِ الْمُعْجِزَاتُ مَخَارِيْقَ يُسلَّىٰ بِهَا الأَطْفَالُ ، وَيُلهىٰ بِهَا الأغمارُ ، إِنَّمَا هِيَ آيَاتٌ مِنَ اللهِ

And made them responsible for it, and miracles are not toys with which children are comforted, and the negligent are kept amused with. They are signs from Allaah

يُظْهِرُهَا عَلَىٰ أَيْدِي أَنْبِيَائِهِ حِيْنَ يَشَاءُ ، وَتَقُومُ بِهَا حُجَّةُ اللهِ
عَلَىٰ ٱلعِبَادِ ، فَلاَ يُمْهَلُونَ بَعْدَ ظُهُورِهَا ، وَإِنْكَارِهَا .

Which He makes apparent upon the hands of the Ambiyaa when He wants, and through them the proof of Allaah is established upon the servants, they are not given respite after they are shown and they reject it.

Warning his nation of an evil end

لِذَلِكَ خَافَ سَيِّدُنَا عِيْسَىٰ عَلَيْهِمْ ، وَحَذَّرَهُم مِنْ
سُوْءِ العَاقِبَةِ ، وَنَهَاهُمْ عَنِ امْتِحَانِ اللهِ تَعَالَىٰ ، فَهُوَ
أَعْلَىٰ ، وَأَجَلُّ مِنْ ذَلِكَ .

It is for this reason that Isa □ feared for them, and he warned them of an evil end, and he prevented them from testing Allaah for He is High and Mightier than that

٢١ ـ إلْحَاحٌ وَإِصْرَارٌ

Insistence and stubbornness

وَلٰكِنَّ الحَوَارِيِّيْنَ تَشَبَّثُوا بِسُؤَالِهِمْ ، وَذَكَرُوا : أَنَّهُمْ جَادُّوْنَ فِي هَـٰذَا السُّؤَالِ ، لاَ يَقْصِدُونَ امْتِحَاناً ، إِنَّمَا

However, the companions insisted in their question and they said that they were simple minded in this question. They did not intend a test, they only

يُرِيدُونَ اطْمِئْنَاناً ، وَلِيَكُوْنَ ذَلِكَ ذِكْرَىٰ لِلأَجْيَالِ القَادِمَةِ ، وقِصَّةً تُحْكَىٰ ، وَتُرْوَىٰ عَلىٰ مَرِّ الأَيَّامِ ، فَتَكُونُ دَلِيْلاً عَلَىٰ

Wanted to have solace and that it be a remembrance for the coming generations, and a story that will be told, and it will be narrated with the passing of days, so that it will be a proof upon

صِـدْقِ هَـٰذَا الـدِّيْـنِ ، وَمَنْـزِلَـةِ المُـؤْمِنِيْـنَ الأَوَّلِيْـنَ ، وَالحَوَارِيِّيْنَ الصَّادِقِيْنَ .

The truth of this Deen, and the status of the first believers and companions who verified

٢٢ ـ القُرْآنُ يَحْكِي ٱلقِصَّةَ

The Qur'aan mentions the story

وَدَعُوا القُرْآن يَحْكِي هَـٰذِهِ ٱلْقِصَّةَ :

﴿ إِذْ قَالَ ٱلْحَوَارِيُّونَ يَـٰعِيسَى ٱبْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ ۖ قَالَ ٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿١١٢﴾

Leave the Qur'aan to narrate this story, "When the disciples said, "O Isa, son of Maryam, is your Rabb able to send to us a set table (continuously) from the skies?" He replied, "Fear Allaah if you are indeed believers."

قَالُوا۟ نُرِيدُ أَن نَّأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ ٱلشَّـٰهِدِينَ ﴿١١٣﴾

They said, "We wish to eat from it, to put our hearts at ease, to know that you have been truthful to us and to be witnesses to it."

قَالَ عِيسَى ٱبْنُ مَرْيَمَ

ٱللَّهُمَّ رَبَّنَآ أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا

وَءَاخِرِنَا وَءَايَةً مِّنكَۖ وَٱرۡزُقۡنَا وَأَنتَ خَيۡرُ ٱلرَّٰزِقِينَ ﴿١١٤﴾

Isa the son of Maryam prayed, “O Allaah, our Rabb, send down to us a set table from the heavens so that it may be a celebration for those of us present here and for those of us still to come and a sign from You. Provide for us, for You are the best of providers.”

قَالَ ٱللَّهُ إِنِّي مُنَزِّلُهَا عَلَيۡكُمۡۖ فَمَن يَكۡفُرۡ بَعۡدُ مِنكُمۡ فَإِنِّيٓ أُعَذِّبُهُۥ عَذَابٗا لَّآ أُعَذِّبُهُۥٓ أَحَدٗا مِّنَ ٱلۡعَٰلَمِينَ﴾ [المائدة : ١١٢ ـ ١١٥] .

Allaah said, “I shall certainly send it to you. Whoever of you commits kufr after this, I will surely punish him in a manner as I have never before punished anyone so severely in the universe.”

٢٣ ـ ٱليَهُودُ يُحَاوِلُونَ التَّخَلُّصَ مِنْ سَيِّدِنا عِيْسَىٰ

The Jews strive to escape from Isa

وَعِيْلَ صَبْرُ ٱليَهُودِ ، وَفَاضَتْ كَأْسُ عِدَائِهِمْ ، وَعِنَادِهِمْ ، فَأَرَادُوا التَّخَلُّصَ مِنْ سَيِّدِنَا عِيْسَىٰ ، فَرَفَعُوا

The patience of the Jews became straitened, and the glass of their enmity flowed and their enmity, so they intended to free themselves from Isa □ so they took

قَضِيَّتَهُ إِلَىٰ الحَاكِمِ الرُّومِيِّ ، وَقَالُوا : إِنَّهُ رَجُلٌ ثَائِرٌ فَوْضَوِيٌّ ، مَرَقَ مِنْ دِيْنِنَا ، وَاسْتَهْوَىٰ شَبَابَنَا ، فَفُتِنُوا بِهِ ، وَفَرَّقَ أَمْرَنَا ، وَسَفَّه أَحْلاَمَنَا ، وَشَغَلَ بَالَنَا .

Their matter to the Roman king and they said, “Indeed he is a chaotic and rebellious man, he has left our religion, and he has snared our youth, and they have been put to trial on account of him, and he has divided our matter, and he has made our elders foolish and he was worried our hearts

٢٤ ـ أُسْلُوبُ النَّاقِمِيْن ، والسِّيَاسِيِّين

The way of those who take revenge and the rulers

وَهُوَ خَطَرٌ عَلَىٰ الدَّوْلَةِ ، لاَ يَخْضَعُ لِنِظَامٍ ، وَلاَ يَتَقَيَّدُ بِقَانُونٍ ، وَلاَ يُعَظِّمُ عَظِيْمَاً ، وَلاَ يُقَدِّسُ

He is a danger to the empire and he does not accept any system, and he does not obey any law, he does not honour the noble and he does not respect

قَدِيْمَاً ، وَهُوَ رَجُلٌ ثوْرِيٌّ ؛ إِذْا لَمْ يُكَفَّ شَرُّهُ فَإِنَّهُ يَتَفَاقَمُ ، وَلاَ تُسْتَصْغَرُ الشَّرَارَةُ مَهْمَا كَانَتْ تَافِهَةً .

The old things. He is a rebellious person, if he does not stop his evil, then it will increase and a spark should not be taken lightly even though it is for a little while

٢٥ ـ مَكْرٌ وَدَهَاءٌ

Planning and plotting

وَكَانَ كَلاَمَاً مَمْلُوءاً بِالمَكْرِ ، وَالدَّهاءِ ، مَصْبُوغَاً بِالصِّبْغَةِ السِّياسِيَّةِ ، وَكَانُوا يَعْرِفُون : أَنَّ الجَانِبَ الدِّيْنِيَّ

Their speech was filled with plotting and planning, coloured in the colour of politics, and they knew that a religious angle

لاَ يُثِيْرُ الحُكَّامَ ، وَلاَ يَهِيْجُهُمْ ، فَقَدْ كَانَ مِنْ سِيَاسَتِهِمْ أَنْ لاَ يَتَدَخَّلُوا فِي أُمُوْرِ اليَهُودِ الدِّيْنِيَّةِ ، وَلِذَلِكَ خَلَطُوا الكَلاَمَ بِالسِّيَاسَةِ .

Will not affect the rulers, and it will not make them fearful. Part of their politics was that they will not interfere in any religious matter of the Jews and for this reason; they mixed their speech with politics

٢٦ ـ مُشْكِلَةٌ

Difficult

وَكَانَ مِنَ الصَّعْبِ أَنْ يَتَحقَّقَ الحُكَّامُ الأَجَانِبُ المُشْرِكُوْنَ حَقِيْقَةَ الأَمْرِ ، وَيَعْرِفُوا أَغْرَاضَ ٱليَهُودِ ،

It was part of the difficulty that the polytheistic rulers take the matter to the reality of it, and they recognize the agenda of the Jews

وَسَبَبَ عِدَائِهِمْ لِلْمَسِيْحِ ، وَكَانُوا فِي شُغْلٍ شَاغِلٍ عَنْ ذَلِكَ بِالأُمُورِ الإِدَارِيَّةِ ، وَلٰكِنِ اشْتَدَّ إِلْحَاحُ ٱليَهُودِ ،

And the cause of their enmity for Maseeh. They were engaged in governmental affairs but the Jews were severe in their insistence

وَطَالَ تَرَدُّدُهُمْ إِلَيْهِمْ ، فَأَرَادُوا التَّخَلُّصَ مِنْ هٰذِهِ القَضِيَّةِ الَّتِي أَصْبَحَتْ حَدِيْثَ البَلَدِ .

And their repetition carried on for long, so they intended to end this case that became the talk of the city

٢٧ ـ سَيِّدُنَا ٱلمَسِيْحُ فِي المَحْكَمَةِ

Isa in the court

وَكَانَ ذَلِكَ يَوْمَ الجُمُعةِ بَعْدَ العَصْرِ لَيْلةَ السَّبْتِ ، وَكَانَ اليَهُوْدُ لاَ يَعْمَلُون شَيْئاً يَوْمَ السَّبتِ ، وَكَانَ يَوْمَ

It was a Friday, after Asr, the night of Saturday, and the Jews did not do anything on Saturday, and it was a day

عُطْلَةٍ ، وَكَفٍّ عن العملِ ، فَكَانُوا حَرِيْصِيْن كُلَّ الحِرْصِ عَلَىٰ أَنْ يَصْدُرَ الحُكْمُ قَبْلَ أَنْ تَغْرُبَ شَمْسُ يَوْمِ الجُمُعَةِ ،

Of holiday, and stopping from work, they were desirous, totally desirous that the decision be passed before the sun set on Friday

وَيَسْتَرِيْحُوا مِنْ أَمْرِ ٱلمَسِيْحِ ، فَيَنَامُوا هَادِئِي البَالِ ، وَيُصْبِحُوا نَاعِمِي البَالِ ، لاَ يُزْعِجُهُمْ شَيْءٌ .

And they could get comfort from the matter of Isa, so they could sleep with a free heart and they could wake

up with happy hearts, where nothing would make them uneasy

وَقَدْ ضَاقَ الحَاكِمُ بِالقَضِيَّة ذَرْعاً ، وَلَيْسَتْ لَهُ فِيْهَا
رَغْبَةٌ وَلاَ لأُمَّتِهِ فِيْهَا مَصْلَحَةٌ ، وَقَدِ احْتَشَدَ اليَهُودُ لِسَمَاعِ

This matter straitened the ruler and he had no interest in it, nor was there any expediency for his nation in it. The Jews gathered to hear

الحُكْمِ ، وَهُمْ بَيْنَ صَائِحٍ ، وَهَاتِفٍ ، وَمُتَنَدِّرٍ وَمُتَهَكِّمٍ ،
وَالحَاكِمُ مُتَضَايِقٌ ، وَالوَقْتُ قَصِيْرٌ ، وَالشَّمْسُ قَدْ مَالَتْ
لِلْغُرُوبِ ، فَأَصْدَرَ الحُكْمَ عَلَيْهِ بِالْقَتْلِ صلباً .

The judgement, while they were screaming and shouting, and they were mocking and making witty remarks. The time was short and the sun had turned to set. So he passed the decision that he should be killed by crucifixion.

Criminal law at that time

وَكَانَ القَانُونُ الجِنَائِيُّ فِي ذَلِكَ العَصْرِ يُوْجِبُ أَنْ
يَحْمِلَ المَحْكُومُ عَلَيْهِ بِالشَّنْقِ صَلِيْبَه الَّذِي يُصْلَبُ عَلَيْهِ ،

The criminal law at that time made it compulsory that the person against whom the decision was passed should lift the cross upon which he was to be crucified

وَكَانَ المَشْنَقُ بَعِيْداً كَمَا هِيَ العَادَةُ فِي البِلاَدِ المُتَمَدِّنَةِ ،
وَكَانَ الجَمْعُ حَاشِداً يَتَسَاقَطُ بَعْضُهُ عَلَىٰ بَعْضٍ ، وَكَانَ

And the gallows were far, as is the norm in civilized countries, the gathering was abundant, some were falling over the others and

رِجَالُ الشُّرْطَةِ ـ وَأَكْثَرُهُمْ مِنَ الأَجَانِبِ ـ مَأْمُورِيْنَ
مُوَظَّفِيْنَ لاَ رَغْبَةَ لَهُمْ فِي هَـٰذِهِ القَضِيَّةِ ، وَكَانَ

The policemen - most of them were foreigners - were commanded, they were given wages and they did not have interest in this case

الإِسْرَائِيْلِيُّون أَشْبَاهاً عِنْدَهُمْ ، يَلْتَبِسُ عَلَيْهِمْ أَمْرُهُمْ ،
فَلاَ يُمَيِّزُونَ بَيْنَهُمْ ، شَأْنَ الأَجَانِبِ فِي نَظَرِ الأَجَانِبِ ،

And the Israa'eelis were similar according to them, the matter was confused for them, they could not

differentiate between them, this is the condition of strangers in the sight of strangers

وَكَانَ ٱلوَقْتُ مَسَاءً قَدْ مَدَّ الظَّلَامُ رِوَاقَهُ ، وَكَانَ بَعْضُ ٱليَهُودِ ، وَالْمُتَحَمِّسُونَ السُّفَهَاءُ مِنَ الشَّبَابِ يَنْهَالُونَ عَلَى

It was evening, and the darkness spread its veil, and some of the Jews and some foolish enthusiasts fell on

السَّيِّدِ المَسِيْحِ ، وَيَتَدَافَعُونَ عَلَيْهِ ، يَسُبُّونَهُ ، وَيُعَيِّرونَهُ ، وَيُرِيْدُونَ إِيْذَاءَهُ ، وَإِهَانَـتَهُ .

Isa , and they pushed him, swearing him, and finding fault with him, and they intended to harm him and disgrace him

٢٩ ـ عِيْسَىٰ يَتَحَمَّلُ الأَذَىٰ

Isa tolerates difficulty

وَكَانَ السَّيِّدُ المَسِيْحُ لاَغِبَاً ، قَدْ أَضْنَاهُ الجَهْدُ ، وَطُوْلُ الوُقُوفِ فِي المَحْكَمَةِ ، وَتَحَمُّل الأَذَىٰ ، وَكَانَ

Isa was weak, the difficulty had tired him, and it was long in the court, and he tolerated the difficulty

الصَّلِيبُ ثَقِيْلاً ، وَقَدْ كُلِّفَ حَمْلَه ، فَكَانَ لاَ يَسْتَطِيْعُ أَنْ يُسْرِعَ فِي المَشْيِ .

And the cross was heavy, and he was obligated to carry it, and he did not have the ability to walk quickly with it

Divine plan

وَهُنَا أَمَرَ الشُّرْطِيُّ المُوَكَّلُ بِهِ شَابّاً إِسْرَائِيْلِيّاً بِحَمْلِ العُوْدِ ، وَكَانَ أَشَدَّ زُمَلاَئِهِ حَمَاسَةً ، وَأَكْبَرَهُمْ سَفَاهَةً ،

And here, the policeman who was appointed, commanded an Israa'eeli youngster to lift the wood, he had the most enthusiasm from his friends and he was the most foolish

وَأَحْرَصَهُمْ عَلَىٰ إِيْذَاءِ السَّيِّدِ المَسِيْحِ وَمُبَادَرَةً إِلَيْهِ ، حَتَّىٰ يَنْتَهِي الأَمْرُ سَرِيْعاً ، وَيَتَخَلَّصَ مِنْ هَـٰذِهِ المَسْؤُولِيَّةِ المُرْهِقَةِ .

And he had the most desire to harm Isa and he was quick in it, to the extent that he completed the task quickly and he could be free of this heavy responsibility

٣١ ـ ولٰكِنْ شُبِّهَ لَهُمْ

But the matter was confusing to them

وَهٰكَذا وَصَلَ المَوْكِبُ إِلَىٰ بَابِ المَشْنَقِ ، فَتَقَدَّم
شُرْطَةُ المَشْنَقِ ، وَتَسَلَّموا الأَمْرَ مِنَ الشُّرْطَةِ المَدَنِيِّيْنَ ،

And in this way, the procession reached the doors of the gallows, the police of the gallows came forward and they accepted the matter from the police of the city

وَرَأَوا الشَّابَّ يَحْمِلُ الصَّلِيْبَ ، وَاخْتَلَطَ الحَابِلُ بِالنَّابِلِ ،
وَكَثُرَ الضَّجِيْجُ ، فَأَخَذُوا بِيَدِ الشَّابِّ الحَامِلِ لِلصَّلِيْبِ ،

And they saw the youngster carrying the cross, and the matter was mixed up, and there was a great noise, so they took the hand of the youngster carrying the cross

وَهُمْ لاَ يَشُكُّونَ فِي أَنَّه هُوَ المَحْكُومُ عَلَيْهِ بِالصَّلْبِ ، وَهُوَ
يَصِيْحُ ، وَيَضِجُّ ، وَيُعْلِنُ بَرَاءَتَهُ ، وَأَنَّه لاَ شَأْنَ لَهُ

And they had no doubt that indeed he was the one upon whom the matter of crucifying was judged, and he was screaming, and hollering, and he was announcing his innocence and that he has nothing to do

بِالحُكْمِ ، وَالصَّلْبِ ، وَإِنَّمَا كُلِّفَ حَمْلَ العُوْدِ سُخْرَةً ، وَظُلْمَـاً ، وشُـرْطَـةُ المَشْنَـقِ لاَ يَلْتَفِتُـونَ إِلـىٰ ذَلِـكَ ،

With the command and the cross. And he was only deputed to lift the wood as a joke and out of oppression, and the police of the gallows did not turn to this

وَلاَ يَفْهَمُونَ لُغَتَهُ ؛ لأَنَّهُمْ مِنَ الرُّومِ ، واليُونَانِ الأمَّةِ الحَاكِمَةِ .

And they did not understand his language because they were from Rome and the Greeks were the rulers

Executing the command

وَكُلُّ مُجْرِمٍ يَتَنَصَّلُ مِنْ جَرِيْمَتِهِ ، وَكُلُّ مُجْرِمٍ لَهُ صِيَاحٌ وَعَوِيْلٌ ، وَأَخَذُوهُ ، وَنَفَّذُوا فِيْهِ الحُكْمَ ، وَالْيَهُودُ

The criminal wanted to acquire freedom from his crime and every criminal screams and hollers and they caught him and they executed the command on him and the Jews

وَاقِفُوْنَ عَلَىٰ بُعْدٍ ، وَالدُّنْيَا لَيْلٌ وَظَلَامٌ ، وَهُمْ يَظُنُّونَ كُلَّ الظَّنِّ : أَنَّ المَصْلُوبَ هُوَ المَسِيْحُ .

Were standing far away and the world was dark and they had complete thought that the person who was crucified was Maseeh

Lifting Isa to the sky

أَمَّا سَيِّدُنَا عِيْسَىٰ ابْنُ مَرْيَمَ ؛ فَقَدْ نَجَّاهُ اللهُ تَعَالَىٰ مِنْ كَيْدِ اليَهُوْدِ ، وَرَفَعَهُ إِلَيْهِ مُكَرَّماً ، مُطَهَّراً مِنَ الَّذِيْنَ كَفَرُوا .

As for Isa bin Maryam , Allaah saved him from the plans of the Jews and He lifted him to Himself honoured, pure from those that disbelieve

٣٤ ـ القُرآنُ يَتحدَّثُ عَنِ القِصَّةِ

The Qur’aan discusses the story

وَذَلِكَ قَوْلُه تَعَالَىٰ ؛ وهو يَتَحدَّثُ عَنِ اليَهُودِ :

﴿ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَٰنًا عَظِيمًا ﴿١٥٦﴾

And this is the verse of Allaah, while He discusses the Jews, “And because of their kufr and their terrible slander of Maryam.”

وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًۢا ﴿١٥٧﴾

And because they said, “Without doubt we have killed Maseeh Isa the son of Maryam, the Rasul of Allaah.” They never killed him, nor did they crucify him, but they were cast into doubt. Indeed those who dispute about him are definitely in doubt. The only knowledge they possess is guesswork. With certainty, they never killed him.

بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا

حَكِيمًا﴾ [النِّسَاء : ١٥٦ ـ ١٥٨] .

On the contrary, Allaah raised him towards Himself. Allaah is mighty, the wise.

وَهُوَ فِي السَّمَاءِ كَمَا يُرِيْدُهُ اللهُ تَعَالَىٰ ، وَهُوَ القَادِرُ عَلَىٰ كُلِّ شَيْءٍ ، وَقَدْ كَانَتْ وِلَادَتُهُ عَجَباً ، وَحَيَاتُهُ ،

And he is in the sky, just as Allaah intends, and He has power over everything, and his birth was strange and his life

وَأَمْرُهُ . . . ، مِنْ أَوَّلِهِ إِلَىٰ آخِرِهِ عَجَبٌ خَارِقٌ لِلْعَادَةِ ، مُثْبِتٌ لِلْقُدْرَةِ الإِلٰهِيَّةِ المُطْلَقَةِ .

And his matter, from beginning to end, it was strange, against the norm, proving the general Divine power

Descent of Isa □ before Qiyaamah

وَسَيَنْزِلُ مِنَ السَّمَاءِ حِيْنَ يُرِيْدُهُ اللهُ ، وَيُقِيْمُ الحُجَّةَ عَلَىٰ مَنْ فَرَّطُوا فِيْهِ ، وَأَفْرَطُوا مِنَ اليَهُودِ ، وَالنَّصَارَىٰ ،

And he will soon descend from the sky when Allaah intends, and he will establish the proof against those who exaggerated in it and those who were lacking from the Jews and Christians

وَيَنْصُرُ الحَقَّ ، وَيَكْبِتُ أَهْلَ البَاطِلِ ، كَمَا أَخْبَرَ بِهِ نَبِيُّنَا ﷺ وَرَدَدَتْ بِهِ ٱلأَخْبَارُ الصَّحِيْحَةُ ، وَالأَحَادِيْثُ

And he will help the truth, and destroy the people of falsehood, as our Nabi ﷺ had informed, and there are authentic narrations regarding this, as well as Ahadith

المُتَوَاتِرَةُ ، وَاعْتَقَدَهُ المُسْلِمُون فِي كُلِّ عَصْرٍ ، وَصَدَقَ اللهُ العَظِيْمُ :

That are verified, and the Muslims believed in every era and Allaah the Great spoke the truth,

﴿ وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴾ [النِّسَاء : ١٥٩] .

Every person belonging to the Ahlul Kitaab shall certainly believe in him before his death, and on the day of Judgement, he shall be a witness against them.

**Glad tidings of the coming of Muhammad **

وَلَمْ يُكْمِلْ سَيِّدُنَا المَسِيْحُ مُهِمَّتَه فِي الدَّعْوَةِ لِشِدَّةِ
مُحَارَبَةِ ٱليَهُودِ ، وَكَيْدِهِمْ لَهُ ، وَضَعْفِهِ وَقِلَّةِ أَنْصَارِه ،

Isa did not complete his important work in propagation because of the severity of the war of the Jews and their plotting against him and his weakness and because of the few helpers he had

فَوَدَّعَ النَّاسَ ، وَامْتَثَلَ أَمْرَ رَبِّهِ ، وَبَشَّرَ النَّاسَ بِرَسُولٍ يَأْتِي
مِنْ بَعْدِهِ يُكْمِلُ مَا بَدَأَهُ ، وَيُعَمِّمُ مَا خَصَّصَهُ ، وَبِهِ تَتِمُّ

He bid farewell to the people and he obeyed the command of his Rabb and he gave glad tidings to the people of a Rasul after him who would complete what he started and who would make general what was specific and through him would be complete

نِعْمَةُ اللهِ عَلَىٰ عِبَادِهِ ، وَتَقُومُ حُجَّتُهُ عَلَىٰ خَلْقِهِ : ﴿وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ﴾ [الصَّف : ٦] .

The favour of Allaah upon His servants, and His proof will be established upon the creation. When Isa the son of Maryam said, “O children of Israa’eel, indeed I am the Rasul of Allaah to you, confirming the Torah before me and giving the good news of a Rasul to come after me, whose name will be Ahmad.”

٣٧ ـ مِنَ التَّوْحِيْدِ الخَالِصِ إِلَىٰ عَقِيْدَةٍ غَامِضَةٍ

From pure Tauheed to mixed up beliefs

وَمِنْ غَرَائِبِ تَارِيْخِ الأَدْيَانِ ، وَمِمَّا تَدْمَعُ لَهُ العُيُونُ ، وَتَذُوبُ لَهُ القُلوبُ : أَنَّه تَحَوَّلَتْ دَعْوَةُ المَسِيْحِ

Part of the strange aspects of the history of the religions and that upon which the eyes tear and the hearts melt is that the call of Maseeh turned

إِلىٰ التَّوْحِيْدِ الخَالِصِ ، وَالدِّينِ السَّهْلِ السَّائِغِ ٱلبَعِيْدِ عَنْ كُلِّ غُمُوضٍ ، وَتَعْقِيْدٍ ، وَتَحْرِيْفٍ ، وَتَأْوِيلٍ بَعِيْدٍ ،

Which was to pure Tauheed, and the easy Deen, good, far from every confusion and mixed up matter and alteration and farfetched interpretation

وَالدَّعْوةِ إِلَىٰ عِبَادَةِ اللهِ وَحْدَهُ ، وَالسُّؤَالِ مِنْهُ ، وَالالْتِجَاءِ إِلَيْهِ ، وَحُبِّه الخَالِصِ إِلىٰ عَقِيْدةٍ غَامِضَةٍ ، وَفَلْسَفَةٍ

And the call to the worship of Allaah alone and asking Him and turning to Him and loving Him sincerely, to mixed up beliefs and philosophy

مُعَقَّدَةٍ ، فَغَلاَ فِيْهِ أَتْبَاعُهُ ، وَأَطْرَوْهُ إِطْرَاءً خَرَجَ بِهِ مِنْ حُدُودِ البَشَرِيَّةِ إِلَىٰ حُدُودِ الأُلوهِيَّةِ ، فَقَالُوا : ﴿ٱلْمَسِيحُ ٱبْنُ ٱللَّهِ﴾ [التَّوْبَة : ٣٠] .

Beyond understanding, their followers exaggerated in it, and increased it so much that he came out of the limits of being a human to the limits of being divine. They said, “Maseeh is the son of Allaah.”

وَقَالُوا : ﴿ٱتَّخَذَ ٱللَّهُ وَلَدًا﴾ [البَقَرَة : ١١٦] .

وَقَالُوا : ﴿إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ﴾ [المَائِدَة : ٧٢] .

They said, “Allaah has taken a son.” And they said, “Indeed Allaah is Maseeh bin Maryam.”

وَجَعَلُوا مِنَ الإِلـٰهِ الوَاحِدِ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَلَمْ يُوْلَدْ أُسْرَةً مُؤَلَّفَةً مِنْ ثَلاَثَةِ أَعْضَاءٍ ، كلُّهُمْ إِلـٰهٌ ، فَقَالُوا :

And they made from one deity, that is independent, who does not beget, nor was he begotten, a conglomeration of three parts, all of them being deities, so they said,

الأبُ ، وَالابْنُ وَرُوحُ القُدُس ، وَاعْتَقَدُوا فِي مَرْيَمَ أَمِّ المَسِيْحِ ، وَعَامَلُوهَا بِمَا يَبْلُغُ بِهَا دَرَجَةَ التَّقْدِيْسِ ،

The father, the son and Holy Ghost. They held the belief about Maryam, the mother of Maseeh, and they treated her with that which reaches the level of honour

وَالعِبَادَةِ ، فَقَالُوا : « أمُّ اللهِ » وَشَاعَتْ لَهَا تَمَاثِيْلُ وَصُوَرٌ فِي الكَنَائِسِ ، يَخْضَعُ لَهَا النَّصارَىٰ بِاللُّجُوْءِ وَالدُّعَاءِ ،

And worship, so they said, ‘the mother of God’. And statues spread amongst them and pictures in the churches, the Christians bow to them with attention and prayer

والنَّـذْرِ وَالانْحِنَـاءِ ، وَقَـدْ قَـالَ اللهُ تَعَـالَـىٰ مُنْكِـراً مَا اعْتَقَدُوْهُ ، مُسْتَبْشِعاً مَا فَعَلُوْهُ :

And with vows and bowing. Allaah says in rejection of what they believe, explaining the evil of what they do,

﴿مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ٧٥

Maseeh the son of Maryam is but a Rasul. Many Rusul have passed before him and his mother was extremely truthful. Both of them used to eat food. See how we illustrate the proofs for them; then see how they turn back on their heels.

قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾ [المَائِدَة : ٧٥ ـ ٧٦] .

Say, “Do you worship in place of Allaah such that can neither harm you nor benefit you whereas Allaah is all hearing, all knowing?”

٣٨ ـ عِيسَىٰ يَدْعُو إِلَىٰ عِبَادَةِ اللهِ وَحْدَه

Isa calls to the worship of Allaah alone

وَقَدْ دَعَا كَغَيْرِهِ مِنَ الأَنْبِيَاءِ إِلَىٰ عِبَادَةِ اللهِ وَحْدَهُ ، فَجَاءَ مِنْ قَوْلِهِ فِي الإِنْجِيْل : « مَكتوبٌ للرَّبِّ إِلـٰهَكَ تسْجُدُ ، وَلَهُ وَحْدَهُ تَعْبُدُ » [مَتَّىٰ ٤ : ١٠] .

And he called like the other Ambiyaa to the worship of Allaah alone, it comes as part of his statement in the Injeel, “It is compulsory for the Rabb of your Illah-God that you prostrate to him and that your worship Him alone. (Matthew 10:4)

وَقَوْلُه : « مَكْتُوبٌ لِلرَّبِّ إِلـٰهَكَ تَسْجُدُ ، وَلَهُ وَحْدَه تَعْبُد » . [لُوْقَا ٤ : ٨] .

And his statement, “And it is compulsory for the Lord your God that you prostrate to Him and you worship Him alone. (Luke 8:4)

وَقَدْ قَالَ اللهُ تَعَالَىٰ :

Verily Allaah says,

﴿ مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا۟ عِبَادًا لِّى مِن دُونِ ٱللَّهِ وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّۦنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ ٧٩

It is not possible that Allaah gives any human a book, wisdom and nubuwwah, and then he says to the people, ‘Leave Allaah and worship me.’ He would rather say, “Become the people of your Rabb because you are teaching the book and because you are studying it.”

وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا۟ ٱلْمَلَٰٓئِكَةَ وَٱلنَّبِيِّۦنَ أَرْبَابًا ۗ أَيَأْمُرُكُم بِٱلْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴾ [آل عِمْرَان : ٧٩ ـ ٨٠] .

And he will not instruct you to take the angels and the Ambiyaa as gods. Would he instruct you to commit kufr after you had become Muslims

**The Qur’aan clarifies the call of Isa **

وَقَدْ نَقَلَ القُرْآنُ ـ وَهُوَ الكِتَابُ المُصَدِّقُ لِمَا بَيْنَ يَدَيْهِ وَالمُهَيْمِنُ عَلَيْهِ ـ مِنْ إِعْلاَنِ سَيِّدِنَا عِيْسَىٰ بِالتَّوْحِيْدِ

The Quraan narrates, and it is a book that verifies that which came before it and a protector of it, from the announcement of Isa of Tauheed

الخَالِصِ وَالدَّعْوَةِ إِلَيْهِ ، فِي أُسْلُوبٍ صَرِيْحٍ ، وَاضِحٍ ، لاَ مَزِيْدَ عَلَيْهِ :

That was pure and his call to it, in a clear manner, with nothing added to it,

﴿ لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِيٓ إِسْرَٰٓءِيلَ ٱعْبُدُواْ ٱللَّهَ رَبِّي وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴾ [المائدة : ٧٢] .

Indeed those people have committed kufr who say that Allaah certainly is Maseeh the son of Maryam. The Maseeh had told them, “O Bani Israa’eel, worship Allaah who is my Rabb and your Rabb. Allaah has definitely forbidden Jannah for the one who attributes a partner to Allaah and his abode will be the fire. The oppressors will have no helpers.”

٤٠ ـ مَنْزِلَةُ التَّوْحِيْدِ فِي دَعْوته

The status of Tauheed in his call

وَقَالَ فِي أُسْلُوبٍ جَمِيْلٍ بَلِيْغٍ يَتَذَوَّقُه كُلُّ مَنْ عَرَفَ مَنْزِلَةَ التَّوْحِيْدِ وَسِيْرَةَ الأَنْبِيَاءِ والمُرْسَلِيْنَ ، وَمَا طُبِعُوا

And it says in a beautiful eloquent way, every person will enjoy it who recognizes the status of tauheed and the lives of the Ambiyaa’ and the messengers and their nature

عَلَيْهِ مِنْ مَعْرِفَةِ اللهِ تَعَالَىٰ ، وَالخُضُوعِ لَهُ ، وَالرَّهْبَةِ مِنْهُ :

Upon which they were from the recognition of Allaah ﷻ, and being subservient to Him and having fear for Him,

﴿ لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِۦ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾

Maseeh is never ashamed to be a slave of Allaah, neither are the favoured angels. Whoever is ashamed of worshipping Him and is proud, Allaah will soon gather them all to Him.

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۖ وَأَمَّا ٱلَّذِينَ ٱسْتَنكَفُوا۟ وَٱسْتَكْبَرُوا۟ فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ [النِّسَاء : ١٧٢ ـ ١٧٣] .

As for those who have Imaan and do righteous acts, He will grant them their rewards in full and increase His bounty to them. As for those who are ashamed and are proud, He will inflict upon them an unbearable punishment and they will not find any friend or any helper besides Allaah.

٤١ ـ مَشْهَدٌ رَائِعٌ مِنْ مَشَاهِدِ القِيَامَةِ

A scene from the scenes of Qiyaamah

وَقَدْ صَوَّرَ القُرْآنُ فِي بَلَاغَتِهِ ، وَإِعْجَازِهِ مَشْهَداً مِنْ مَشَاهِدِ القِيَامَةِ الرَّائِعَةِ يَتَبَرَّأُ فِيْهِ سَيِّدُنَا عِيْسَىٰ عَمَّا تَقَوَّلَهُ

In its eloquence, the Qur'aan has drawn a picture and in its miraculous way, a scene from the beautiful scenes of Qiyaamah, it frees Isa from what

النَّاسُ فِيْهِ ، وَعَامَلُوهُ بِهِ ، وَيُوَضِّحُ دَعْوَتَه فِي قُوَّةٍ وَصِدْقٍ ، وَيُدِيْنُ فِي هَـٰذِهِ القَضِيَّة الغُلاَةَ مِنْ أُمَّتِهِ ، وَأَنَّهُمْ

The people say regarding him and how they treated him and it clarifies his call in strength and truth, and it classifies as criminal in this case the extremists of his nation, and that they

هُمُ المَسْؤولُونَ وَحْدَهُمْ عَنْ هَـٰذِهِ ٱلْجَرِيْمَةِ ، اقْرَؤوا القُرْآنَ ، وَاسْتَشْعِرُوا جَلاَلَ المَوْقِفِ ، وَرَوْعَةَ المَشْهَدِ :

Were responsible alone for this crime. Read the Qur'aan and gauge the grandeur and glory of this scene,

﴿ وَإِذْ قَالَ ٱللَّهُ يَـٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِي وَأُمِّيَ إِلَـٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَـٰنَكَ مَا يَكُونُ لِيٓ أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِي نَفْسِي وَلَآ أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّـٰمُ ٱلْغُيُوبِ ﴿١١٦﴾

When Allaah will say, "O Isa son of Maryam, did you say to the people, 'take myself and my mother both as

Ilaah instead of Allaah?' he will reply, 'I express your purity, it does not befit me to say what I have no right to say. If I had said so, you would certainly have knowledge of it. You know what is in my heart and I do not know what is in your knowledge. Most assuredly, you are the knower of the unseen.'

مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ أَنِ
ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى
كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١١٧﴾

I told them only what you had commanded me, 'worship Allaah, who is my Rabb and your Rabb' I was a witness to them as long as I was with them. When you took me away, then you were watching over them. You are witness over all things.

إِن تُعَذِّبْهُمْ
فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾ قَالَ ٱللَّهُ هَٰذَا
يَوْمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ
فِيهَآ أَبَدًا ۚ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١٩﴾

If you punish them, then verily they are your slaves, and if you forgive them, then surely you are the mighty, the wise. Allaah will say, "This is the day when the truthfulness of the truthful ones shall profit them. They

shall have Jannaat beneath which rivers flow, where they shall live forever and ever. Allaah is pleased with them and they are pleased with Him. This is a magnificent achievement.

﴿ لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌۢ ﴾

[المَائِدَة : ١١٦ ـ ١٢٠] .

To Allaah belongs the kingdom of the heavens and the earth and whatever is within them. He has power over all things.

From mixed up belief to pure polytheism

وَانْتَقَلَ دُعَاةُ المَسِيْحِيَّةِ إِلَىٰ أُوْرُوبَّةَ بِدَافِعٍ مِنْ عِنْدِهِمْ ، وَقَدْ شَاعَتْ فِيْهَا الوَثَنِيَّةُ السَّافِرَةُ مِنْ زَمَانٍ ،

The caller to Christianity moved to Europe out of his or her own desire, and clear polytheism spread amongst them from some time

وَغَاصَتْ فِيْهَا إِلَىٰ الأَذْقَانِ ، فَكَانَ اليُونَانُ وَثَنِيِّيْنَ ، وَقَدْ تَصَوَّرُوا صِفَاتِ اللهِ فِي شَكْلِ آلِهَةٍ شَتَّىٰ ، نَحَتُوا لَهَا

And they drowned in it till their chins, the Greeks were idolaters and they drew pictures of the qualities of Allaah in the forms of various deities, they made statues for them

تَمَاثِيْلَ ، وَبَنَوْا لَهَا مَعَابِدَ ، وَهَيَاكِلَ ، فَلِلرِّزْقِ إِلـٰهٌ ، وَلِلرَّحْمَةِ إِلـٰهٌ ، وَلِلْقَهْرِ إِلـٰهٌ ، وَكَانَتْ رُومِيَّةُ عَرِيْقَةً فِي

And they built places of worship for them, so there is a deity for sustenance, a deity for mercy, a deity for power, and the Romans were drowning in

الوَثَنِية والتَّمَسُّكِ بِالخُرَافَاتِ ، وَقَدِ امْتَزَجَتِ ٱلوَثَنِيَّةَ بِلَحْمِهَا وَدَمِهَا ، وَجَرَتْ مِنْهَا مَجْرَىٰ الرّوح وَالدَّمِ ، وَكَانَ

Idolatry and in holding onto customs and idolatry mixed in their meat and their blood, and it began to flow like the flowing of soul and blood and

الـرُّومـانُ يَعْبُـدُونَ آلِهَـةً شَتَّـىٰ ، فَلَمَّـا وَصلَـتْ إِلَيْهِـمُ النَّصْرَانِيَّةُ ، وَتَنَصَّرَ قِسْطَنْطِينُ الكَبِيْرُ سَنَةَ (٣٠٦ م)

The Romans worshipped various deities, when Christianity reached them and when Constantine the Great (306 C.E) became a Christian

وَاحْتَضَنَ الدِّيْنَ الجَدِيْدَ ، وَتَبَنَّاهُ وَجَعَلَه دِيْنَ الدَّوْلَةِ الرَّسْمِيَّ ؛ بَدَأَتِ النَّصْرَانِيَّةُ تَأْخُذُ الشَّيْءَ الكَثِيْرَ مِنَ العَقَائِدِ

He accepted a new religion, and built it and made it the customary state religion, the Christians began to take many of the beliefs

الوَثَنِيَّةِ ، وَالتَّقَالِيْدِ الرُّومِيَّةِ وَٱلفَلْسَفَةِ اليُونَانِيَّةِ ، وَتَدْنُو إِلَيْهَا رُوَيداً رُوَيداً ، وَصَارَتْ تَفْقِدُ أَصَالَتَهَا النَّبَوِيَّةَ ،

That were idolatrous, and flowing the Romans and Greek philosophy, and they acquired much from idol worship, and they slowly went to it, and the original teachings of Nubuwwah were lost

وَبَسَاطَتَهَا الشَّرْقِيَّةَ ، وَحَمَاسَتَهَا التَّوْحِيْدِيَّةَ ، وَدَخَلَ فِيْهَا بَعْضُ المُنَافِقِيْنَ ، فَطَمَّمُوهَا بِعَقَائِدِهِمُ القَدِيْمَةِ ، وَذَوْقِهِمُ

And its spread, and the support for Tauheed, and some hypocrites entered it, and they mixed their old beliefs in it, and their taste

الـوَثَنِـيِّ ، وَنَشَـأَ مِـنْ ذَلِـكَ دِيْـنٌ جَـدِيْـدٌ ، تَتَجَلَّـىٰ فِيْـهِ النَّصْرَانِيَّةُ ، وَالوَثَنِيَّةُ سَوَاءً بِسَوَاءٍ .

Of idolatry, and a new religion came from it, in it Christianity shined together with idolatry equally

وَكَذَلِكَ سَارَتِ النَّصْرَانِيَّةُ الزَّاحِفَةُ الفَاتِحَةُ عَلَىٰ دَرْبٍ غَيْرِ الدَّرْبِ الَّذِي سَلَكَ المَسِيْحُ بِهَا عَلَيْهِ ، وَدَعَا إِلَيْهِ ،

In this way, Christianity took a path slowly opening a way that was not the way that Maseeh tread and called towards

وَكَانَتْ كَسَالِكِ طَرِيْقٍ يَضِلُّ عَنِ الطَّرِيْقِ ـ عَنْ قَصْدٍ ، أَوْ عَنْ غَيْرِ قَصْدٍ ـ فِي ظَلَامِ اللَّيْلِ ، فَيُواصِلُ سَيْرَه عَلَىٰ طَرِيْقٍ لَا يَلْتَقِي بِالطَّرِيْقِ الأَوَّلِ إِلىٰ الأَخِيْرِ .

And it was like a traveller taking a path who lost his way, intentionally or unintentionally, in the darkness of night, so he reached a path that does not meet the first path to the end

وَلِهَـٰذِهِ ٱلحِكْمَةِ الدَّقِيْقَةِ الَّتِي لَا يَعْرِفُهَا إِلَّا مَنْ قَرَأَ تَارِيْخَ هَـٰذِهِ الدِّيَانَةِ وَصَفَهم اللهُ بِالضَّلَالِ حِيْنَ وَصَفَ

For this deep wisdom that none knows but the one who reads the history of these religions that Allaah described as being astray when He described

اليَهُودَ بِالمَغْضُوبِيَّةِ ، فَقَالَ عَلَىٰ لِسَانِ المُسْلِمِيْنَ : ﴿ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴾

[الفَاتِحَة : ٦ ـ ٧] .

The Jews as those upon whom is His anger, so He says on the tongues of the Muslims, 'Show us the straight path. The path of those whom you have favoured. And not the path of those with whom you are angry, nor the path of those who have gone astray.

وَكَانَتْ فِي ذَلِكَ مَأْسَاةٌ لأُوْرُوبَّةَ ، وَمَأْسَاةٌ لِلإِنْسَانِيَّةِ الَّتِي قَادَتْهَا أُورُوبَّةَ زَمَناً طَوِيْلاً ، وَلاَ تَزَالُ مُسَيْطِرَةً

In this there is regret for Europe and regret for human beings who are led by Europe for so long and until now Europe overpowers them

عَلَيْهَا ، وَمُتَحِكِّمةً فِيْهَا ، وَ﴿ لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِنۢ بَعْدُ ﴾

[الرُّوم : ٤] .

And rules over them All affairs are in Allaah's control from before and afterwards.

Translation edited by
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(May Allaah be with him)
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